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THE INDEPENDENT.

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VOLUME III. NEW YORK, THURSDAY, DECEMBER 25, 1851. NUMBER 160.

THE INDEPENDENT.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (☧) are enlisted as stated contributors.

Domestic Correspondence.

For the Independent.

THE COMPROMISES OF THE CONSTITUTION.

To the Hon. Henry S. Foote, Governor-elect of Mississippi:—

SIR:—As members of a noble and prosperous Confederacy of States, to which the liberal and progressive of the whole world are looking as their example and their hope, it may well become us, and every other citizen of the Union, in times of domestic peril threatening our peace, and perhaps our permanency, to steal aside for an hour from the noise and confusion of mere controversy, and coolly examine for the right. In this spirit I desire now to address you; and on the most exciting topic of the day.

It is properly claimed that our Government is one of compromises. It is not strange that in a union of thirteen sovereignties, each should have found it necessary to yield something to the general good: and it is obvious that each member, and each division, whether it be called North, South, East, or West, is equally bound to respect and abide by those compromises, whatever they are. If one is sacred, they all are. If the South is bound by them, the North is also.

But it is broadly charged, that the North exhibits a disposition to violate the compromises of the Constitution on the question of Slavery. I do not think, sir, that there is in reality any such intention among us. We love our country; we are rational men; we cherish the memory of our fathers; and, with respect to the confederated States, are willing to abide by their agreements. But what were those agreements?

In replying to this question, I beg you will not let the aspect in which I may present the case, startle or offend you; for it is absolutely necessary in order to give you a clear understanding of the position of the North, that I should be entirely plain. You should bear in mind that Slavery no longer exists with us; that we know little or nothing of it, except by name; that our fathers, who officiated at the founding of the Republic, and the framing of our fundamental law, are no longer with us to afford us explanations. When, therefore, we see one man claiming to hold another as his property, and especially when the so-called owner demands our aid to seize and restore to him the locomotive chattel he claims, do we flee to the Constitution, that great instrument which is intended to show us what are the rights of individuals, the rights and duties of States toward one another, as well as the powers of the confederated whole. In so doing we are at once reminded of the compromises of that Constitution: and are referred to Article 4, Sec. 2, and third clause, which is as follows:

"No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due."

It is a well-understood rule of law, that every single part of an instrument must be interpreted with a strict reference to its connections, and to the several other parts which go to make up the whole to which it belongs. We accordingly look through the Constitution, and find that neither the word slavery, nor any other word of like meaning is in it. On the other hand, we do find that the confederated States have guarantied to each separate State a republican form of government; and to protect it not only from foreign but from domestic violence; that the right of the people to be secure in their persons, effects, &c. shall not be violated; that no person shall be deprived of life, liberty, or property without due process of law; and that no State shall pass any bill of attainder, corrupting the blood or property rights of its citizens.

Can you be surprised, sir, that the northern man at once comes to the conclusion that Sec. 2 of Art. 4, when interpreted solely by the light of the Constitution, cannot be made to extend beyond the enforcing of contracts, express or implied; and that our fundamental law, if faithfully executed according to its letter, and general spirit, would set at liberty every slave in the United States?

But we are told that the real compromises of the Constitution are only implied or shadowed in the instrument itself; that they are unwritten; exist in certain understandings and implied agreements among our fathers, at the origin of our government; and that honor and good faith require that they be as scrupulously respected as though they had formed a written part of our fundamental law.

In order to discover what those compromises actually were, we are obliged to go back to the history of the times; and to divest ourselves of a considerable portion of those prejudices which have grown out of the long and angry controversies between the North and the South. At the origin of our government we find Slavery existing in every part of it; and the foreign and domestic slave-trade, that is, the introduction of slaves from Africa, and the sale of slaves from one State to another, in operation. But we also find that our fathers, the Washingtons, the Adamses, the Jeffersons, and the Madisons, both North and South, perceived that this condition of things was incompatible with the position we had assumed as a free nation; and entertained no wish or expectation but that we should proceed to rid ourselves of the incubus, and wash ourselves from the disgrace as rapidly as possible. But we were deeply in debt, weak and feeble from the sacrifices of our long war for independence; slavery was entwined in all the business interests of the country, and it was seen that the connecting ligaments could not be suddenly severed without serious disaster. But I assert, sir, without the fear of contradiction, that it was, at that time, the general understanding both of North and South, one of the unwritten agreements of our fathers, that Slavery should perish. The history of the period shows it; the Constitution, if it has any reference to the subject whatever, demonstrates it.

While it was thus agreed on all hands that the general policy should be to get rid of Slavery, at the earliest practicable moment, it was expected that the northern and eastern States, where the institution had not, by a great deal, so firm a hold as at the South, would be the pioneers in emancipation. It was left, however, in those unwritten agreements or compromises, for each State to determine the time and method of its action in arriving at the same result: and meanwhile it was understood, for the protection of all parties, (and the ground, without naming the thing, was fastidiously covered by Sec. 2, Art. 4;) that, so long as the institution should remain in any State, slaves escaping from it should be returned on claim. The reasons why Slavery was not named in the section, evidently are that our fathers disliked to blot an instrument of so much importance, and which they hoped might endure for ages; and that precision, under the circumstances, was not deemed necessary. This fact of itself is an evidence that Slavery was not, at the time, considered a permanent fixture.

But there are other evidences, both in the Constitution and the early action of our Government, of far more point and weight. The South, at the time, was too much crippled to undertake at once the introduction of any important change in her business affairs; and as with her, agriculture and everything else hinged on her slaves, it was compromised and agreed that Congress, in the exercise of its right to regulate commerce with foreign nations, and among the several States, should not prohibit either the foreign or domestic slave-trade prior to the year 1808. This agreement also, our fathers delicately sought to cover, without mentioning the subject itself, in the first clause of Sec. 9, Art. 1, of the Constitution. The paragraph is as follows:

"The *migration* or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by Congress prior to the year one thousand eight hundred and eight, but a duty," &c.

The right of Congress, under its general powers, to terminate the domestic slave-trade as well as the foreign, cannot be denied; but you at the South, sir, may possibly feel disposed to deny that this right is expressly recognized and restricted in the clause above quoted. Whether it is or is not, is only important to the present purpose, as it may possibly give us an additional insight into the general understanding of the country, North and South, at that time, as to the transitory nature of the institution. If it shall appear, on a fair consideration of this clause of the Constitution, that it shadows forth an important part of the compromises of the period; that it relates to two of the successive steps by which our fathers proposed to accomplish the abolition of Slavery, namely, that the foreign slave-trade should come to an end at about the year 1808; and that the domestic slave-trade, at the same time, or very shortly thereafter, should also terminate; the institution meanwhile being debarred from the territories by statute, then the exact meaning of this clause becomes a subject of vast importance.

The word "importation," I suppose it will be admitted on all hands, refers to the foreign traffic in slaves. It also covers the whole ground, as will readily be seen by leaving out the two preceding words, and reading the sentence thus form:

"The importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited," &c.

What meaning, then, shall be attached to the word "migration?" Of course, it was put there for some purpose; and has some specific meaning. A very little thought enables us to perceive its office; and we find it just what we should naturally expect under the circumstances. It being understood that the Constitution should not be defaced by the introduction of any such word as Slavery, the foreign slave-trade is therefore described in that instrument as an "importation" of certain persons, and the domestic slave-trade as a "migration" or passing about of certain persons. It is true that the word migration may be so used as to signify a passing from one distant country to another, as when we speak of the migration of birds, without reference to the distance they go, but it is equally true that since our language became fixed, the words "emigration," "immigration," and "importation," have been used in connection with a passing over seas, while by common consent the term "migration" has been used in connection with a restricted passing about, as among contiguous States. This is the usual meaning of the word as employed in conversation and in books, during the last century or two at least, and there seems no good reason to doubt that it is the one which should be attached to it in the clause of the Constitution under consideration.

Another evidence that South as well as North, at the formation of our Government, were looking forward to the early extinction of Slavery, may be drawn from Sec. 8 of Art. 1, sixteenth clause, which empowers Congress "to exercise exclusive legislation *in all cases whatsoever*," over the territory not to exceed ten miles square, which might become the seat of the General Government. Had the South then anticipated a future desire to erect the institution into a permanency, this grant, without strong objections on her part, would hardly have been made so broad.

Another, and the crowning evidence, that our brethren at the South were originally as fully determined to get rid of Slavery as were we of the North; and that, as one of the compromises, it was understood and agreed that Slavery should be utterly extinguished in the Republic, may be found in the fact that our young Government, among its early acts, North and South unitedly, without a dissenting voice, by solemn law prohibited Slavery forever from all the territories then belonging to the United States.

Having thus, sir, brought together an array of facts sufficient, as I think, to enable you and our southern friends generally to appreciate, to some extent, the difficulties which we of the North find in dealing with this vexed question of Slavery, I shall pursue this branch of the subject no farther. True, in principle, we are opposed to the institution; but this need not make us unjust. But with every disposition to deal fairly by you, we are met at the threshold of our investigations, with the stubborn conviction that the Constitution, if faithfully administered as the supreme law of the land, would of itself exterminate Slavery throughout the entire extent of the confederacy. If any doubts remain on this point, it may be well to consider, first, that restrictive laws can claim for themselves no force beyond their letter; and secondly, that in conflicting provisions, oppressive ones must give way before those which are mild and humane. The Constitution makes no distinction of color; it guaranties to all alike, life, liberty and property; and if there be any provision in it which would seem to contravene these rights, the established rules for the administration of law would sustain the nobler interpretation. It is the scope and object of the instrument to secure personal freedom; and any question which might be raised over any separate clause, as opposed to this scope and object, in a fair and liberal application, must of necessity fall to the ground. But there is necessarily no conflicting of the different parts of the Constitution. When interpreted solely by its own light, Sec. 2 of Art. 4, never could be extended to a class of cases where it was proposed to deprive persons, accused of no crime, of life, liberty, or property: and States claiming this might very properly be requested to conform their own statutes to the supreme law of the land, before calling on other States to aid them in their execution. Without a moment's hesitation, sir, I hazard the opinion, that not long first, as a more correct feeling shall pervade the South, unless you obviate the necessity by adopting measures of emancipation, your own slaves, singly and by fifties, will sue for their freedom, and be set at liberty by your own courts, under the Constitution of the United States, as the acknowledged supreme law of the land.

At the origin of our government, then, the understanding of our fathers (and this understanding is what is meant by the Compromises of the Constitution,) was—

1. That each State of the confederacy should shape its policy for the extinction of slavery within its own borders, at as early a day as practicable.

2. That the foreign slave-trade should come to an end about the year 1808.

3. That the domestic slave-trade should also terminate at about the same period.

4. That Slavery should be prohibited forever from the territories of the United States.

5. That slaves escaping from one State into another, should be delivered meanwhile on claim of their owners.

This statement of the understanding of that period, on the subject of Slavery, seems entirely fair, and is abundantly sustained by the history of the times, as well as by evidences drawn from the Constitution itself. The most I have to regret sir, is, that it shows so unfavorably for the present position and claims of the South. While seven of the old thirteen States have long since abolished Slavery, and have gathered to them other States, free like themselves, the remaining six of the old thirteen, not only have not yet abolished Slavery within their own borders, but have assumed the position of champions of the institution,—have aided to extend it over vast territories outside of themselves; have increased their number to fifteen, and still the cry with them is for more.

I have numbered the important points of compromise relating to this question, from one to five inclusive. The first one seems to have been faithfully carried out by the North, but utterly repudiated by the South. The second and fourth were honorably adhered to by both parties: the foreign Slave trade was declared piracy by law, and slavery was prohibited from all the then territories forever. The third has been disregarded by the South. The fifth, relating to the delivery of runaways, for a time was respected. But when it was seen that six of the States had changed their front, and instead of making it their policy to extinguish slavery, were shaping everything toward perpetuating it, it very naturally followed that those States which had abolished the institution, thus faithfully carrying out their part of the compromise, became at first cool, and finally disgusted, at being required to officiate as slave-catchers for those who had not. Perhaps, sir, the North was wrong: perhaps she is still wrong in feeling intensely nauseated at a task forced on her, as it were, by the point of the bayonet. Perhaps, indeed we know, that it is not always a sufficient excuse for one's refusing to fulfill his engagements, that the other party repudiates his. But this much I aver, that a continued performance confined to one party alone, coming down to children's children, is more than is ordinarily expected or required of frail human nature. And still, sir, this is what we of the North are expected, and indeed are endeavoring to do, to fulfill our part of the compromises of the Constitution, while the South have utterly repudiated theirs.

With an ardent hope that cool reflection may yet do much for our country, and that this glorious Union may continue for ages to fulfill the destiny anticipated by its founders, I remain, sir,

Your obedient servant, J. R. ORTON.

New York, Nov. 24, 1851.

For the Independent.

UNCLE SIMON HARRISON ONCE MORE.

MESSRS. EDITORS:—I have just read in your paper of Dec. 11th, an article entitled "Uncle Simon again," and signed by "J. C. S." I am very glad to hear him express so deep an interest in that old servant, and I rejoiced to read such a testimony in regard to his character, and of our duties toward the oppressed.

Will you permit me to furnish for your paper an extract from a letter I recently received from the Rev. Cyrus Kingsbury, of the Choctaw Mission, dated Nov. 2, 1851.

"Perhaps you have not yet been informed that Simon and family, wife and three children, have been sold to Mr. Perkins, brother-in-law of Mr. Browning, for two thousand dollars. Both master and servants reside at the new academy, (one under the care of the Methodist Episcopal Church.) Simon says he has no fault to find with his new master; but he is very desirous of going to Liberia. We were thinking of an effort to obtain his liberation before he was sold. His present master, I am informed, is willing to let him go, if he can get his money back again. I think uncle Dick Wall, and perhaps George, (these are two colored persons who obtained their emancipation through the agency of the Choctaw missionaries,) will each give one hundred dollars towards his redemption, and some more can be raised in the country. Can anything be done in New York and Boston, towards getting Uncle Simon free, and sending him to Liberia? Here is a chance for all who are in favor of emancipation, to give a practical illustration of it."

The missionaries of the American Board among the Choctaws have already been instrumental of the emancipation of nine colored people in that nation. They are now making an effort to bring five more out of bondage into liberty. I hope they will be successful. And it would rejoice them much if "J. C. S." and "K. H." would exert their best influences in favor of an event so much to be desired for the sake of the children as well as the father and mother.

I trust I need only call the attention of those brethren to Simon and his family, in order to have them lend a *well filled* helping hand.

Yours, &c. C. B.

For the Independent.

DR. CHALMERS ON STREET-PREACHING.

Last week a few thoughts were communicated showing the action of Dr. Chalmers in bringing the Gospel in contact with the great masses who neglected all spiritual things. He resigned his place as the pastor of the Zion Church, Glasgow, for the purpose of taking charge of St. John's Church, located in the midst of poverty and irreligion. So successful was he in this enterprise, that in a few years he was compelled to have the parish divided, and a Chapel of Ease, or rather a chapel of labor erected. This was done, and an assistant provided, and the services in the two places equally divided. This chapel was soon filled—not with the rich and the fashionable—not with members drawn from other churches, but from those who were not in the habit of attending the public worship of God. This same operation might be equally successful in New York, if men now in commanding positions accompanied with a band of devoted, laborious Christians, would give up their now chapels of ease for chapels of labor among the destitute and degraded. With the noble self-sacrificing spirit of Dr. Chalmers it can be done. But it may be objected, that only a Dr. Chalmers could do this. But hear his own testimony, after more than eight years experience. "Give me a pious, and laborious, and unwearied clergyman then, surround him with coadjutors of like zeal and principle and Christian philanthropy with himself, and let their devoted and unremitting object be to devise and do everything by which this chapel might be the organ of a religious blessing to the families who reside within their portion of the vineyard, and I affirm of such an economy set up and prosecuted with ardor, that it is indeed the likeliest instrument I know, under the countenance of God's Holy Spirit, for clearing out a well watered garden in the midst of this vast moral wilderness."

The plan for regenerating this city and every city in our country is very simple. Instead of clustering the churches in the location of wealth and fashion, instead of congregating wealthy Christians in a few churches, instead of working by proxy, a system no where recognized in the New Testament, let enough of wealthy Christians connect themselves with new churches, to be located where the neglected population is found; let them erect a neat and commodious church edifice; let them call a man of piety and of commanding talent; let them all go to work personally and unremittingly, with prayerful reliance upon the grace and Spirit of God, and the masses will be reached, and the streets will be filled on the Sabbath with multitudes crowding their way to the house of God.

NEW YORK.

For the Independent.

THE ADVENT ANGELS.

BY REV. HENRY D. MOORE.

Judea's valleys slept beneath the light
Of soft and kindly stars; and all her hills
Seemed undulations of a peaceful breast.
The shepherd's forms were,—through the misty light—
Discern'd reclining near their slumb'ring flocks.
The stillness of the scene was undisturbed,
Save by the murmur of the distant sea,—
Or breath of zephyr stealing round the hill
To kiss the sleeping flow'rets in the vale.

On such a night, eyes of a holier strength,—
Piercing the world, by mortal eyes unseen,—
Might have beheld the chariots of the sky,
Flaming with splendor,—halting on the verge
Of Heaven; their steeds, instinct with ardent life,
Answering with pauses meek, the angelic will.
No sound of wheels re-echoed through the vault,
As when upon the storm th' Almighty walks,
And stirs the all-shaking thunder with His tread;—
But silently and slow the coursers came,
Until, upon the outmost circle, vast,
Of earth they paused, with grace and beauty crowned.

The angels paused, and inward looked, where far
The earth in silence swung, upheld by strength
Omnipotent, whose Source, no mind can know.
And as they looked, they of their great,
Sublimest mission talked,—which was,—to tell
The race of human kind, the birth of One,
Who—like that race in form,—should bear within
Th' Almighty Spirit, essence, Power and Love;
And whose mysterious coming throbbed with vast
Designs to save a guilty, dying world!

From this high point,—their vision ranging far,—
With angel clearness, they remoter worlds
Beheld, unstained with guilt, and blest with good.
To these they gave small heed; for they had long
Before observed them shining richly bright,
Reflecting wide the loving Light of God.

Their converse ended; and their plumage fair
Trembled with rapture heretofore unknown,
E'en to a spirit pure; and their full forms
Were blazoned with a richer glory, than
Was wont to help those who bathed in seas
And down the sky there came a seraph-band,
On wing majestic, and with harp and song.
Near to the hills of Bethlehem they came,
And poised themselves in air, on wings full spread,
And downward,—half-inclining—looked with love.

The shepherds gazed:—with greatest wonder gazed!
And as they gazed, they heard the rapturous song,
So sweetly harped above them, and with awe
Were filled, and trembling!

"Fear ye not," they said;
"For unto you, in David's Town, is born
The Savior—Prince of Life and Prince of Peace."

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, IOWA, Dec. 8, 1851.

To the Editors of the Independent:

GENTLEMEN:—On my return home, after an absence of several weeks, I find your paper of the 20th ult. with an article from Rev. Mr. Baldwin, containing strictures on a remark of mine in a previous number, to the effect that "all the colleges and seminaries at the West aided by the Collegiate Society, except Iowa and Beloit, are entirely under Presbyterian control." Before examining the reply of Mr. B., I would observe that my remark was a passing one, as I was not writing on the subject to which it referred especially, and, it dropping from me *cunente calamo*, its terms were not studied, and my meaning was evidently misunderstood. I did not intend to convey the idea that all the institutions referred to were under the *exclusive* management of Presbyterians, and that there were no Congregational members of their Boards of Trust or of their Faculties. My meaning was that they were so established that the power to control them is in Presbyterian hands, and that although now, for various reasons, Congregationalists are not shut out from their management, yet they may be at any time; and should a rupture ever occur in the present relations of the two denominations, they doubtless would be. This was my meaning, and this is a fair construction of my language, although, had I been writing especially on that subject, I could and should have expressed myself more clearly.

That my remark is true in this sense is admitted by Mr. Baldwin himself. And this is the point which I wish to get before eastern Congregationalists, that they may distinctly understand what they are doing, and then if they choose to continue the operation, of course neither I nor any one else can object. Mr. B. intimates that I charge the managers of the Collegiate Society with collecting funds among Congregationalists "under a *misapprehension* as to the kind of institutions they are aiding." I do not charge that there is any intentional deception, but I do assert, on good evidence, that a *misapprehension exists* on this subject among Congregationalists at the East, as well as to the Home Missionary work, or at least that there did, until Mr. Coe's disclosures at Utica, in regard to the latter. Congregationalists, I have every reason to believe, generally, had no idea to what an extent they were aiding in Presbyterian "church-extension," to the disadvantage of their own system. I know, and Western Congregationalists generally know, that power and influence both in missionary agencies, ecclesiastical bodies, and colleges and seminaries, has been gradually and silently accumulating in Presbyterian hands, which by and bye will be seen and felt, when the New School shall find itself strong enough to cast off the distinctive Congregational element, dissolve partnership, and set up for itself. Towards this consummation things are hastening. Young Presbytery is growing in numbers and influence, and will soon wield the power. When some of the older men shall have passed away and others shall control the councils of the N. S. Church, who are now on the stage and coming on, we shall see the same process re-enacted by the body which was witnessed in the Old Scheme Assembly, and Congregationalists will wake up and find the institutions of learning which they have endowed in the hands of another denomination, and the great mass of ministers and churches planted by the partnership Society enrolled on its lists, unless timely measures be taken to prevent it.

But as to the colleges and seminaries, let us examine Mr. Baldwin's statement. Deduct Iowa and Beloit Colleges, which I expressly except, and Wittenberg, and the German Evangelical College of Missouri which are connected with neither of our denominations, and we have remaining five colleges and one theological seminary aided by the Society. Let us consider them in order. First *Knox* College.—This has now, it is true, a president and other members of the Faculty who are Congregationalists. But one of its principal founders (Prof. Gale) claims strenuously that it was designed to be and ought to be *decidedly Presbyterian*, and there has been a severe contest for some time among its friends to give it such a character. There was a majority of the board of trustees of that denomination, but the president and his friends succeeded in nullifying one election as illegal which gave a Presbyterian majority; and how the board stands now I cannot say, but my impression is that it is the personal influence of the president alone that prevents the institution from going over entirely into Presbyterian hands, and being wielded, as it is the avowed purpose of the leading Presbyterian officers to wield it, for sectarian purposes. I had supposed that in the event of the sudden death or the removal of the president, the Presbyterians would take possession of it and control it; and in a recent conversation with one of the trustees, I understood him to coincide with me. I have received a letter from the president referring to my former remark, in which he denies that the institution is *now* under Presbyterian control. I have stated the facts as I understand them, and to say the least, there is a struggle going on to prevent the Presbyterianizing of the institution. If any one insists that this college should be excepted from my former assertion, let it be so, and we shall have four remaining.

Illinois College, it is true, has *some* Congregational members of the Faculty and of the Board of Trust; but I understand that a large majority of the latter, with whom lies the control of the institution, are Presbyterians, and whenever they choose they *can* Presbyterianize the Faculty, and make it as sectarian as they please. Circumstances have placed Congregationalists in the Faculty, and very much to the chagrin of Presbyterians, but there is no *security* that ultimately *every* member of the Board and of the Faculty shall not be Presbyterian. A few years ago much dissatisfaction was expressed because there were Congregational instructors in the institution, and hence Mr. Baldwin's remark that he "could bring not a few Presbyterians who would declare the institution to be substantially Congregational." The Faculty know full well what jealousy was felt, and what trouble was experienced, *because some of them would not declare themselves decided Presbyterians*. Mr. Baldwin himself can testify on this point.

In *Wabash College* Mr. Baldwin admits that *nine* out of eleven clerical trustees are on the Presbyterian roll, and I have no doubt that the same proportion holds among the lay members. *Nine-elevenths* then of the membership is Presbyterian—majority enough surely for all practical purposes to control the institution. In *Marietta College* there are twenty-one trustees, of whom nine are clergymen; and *eight* of these are on the Presbyterian list. If about the same proportion holds among the laymen, it does not differ essentially from Wabash. The only redeeming feature is that the solitary Congregational clerical trustee is pastor of the oldest church in the State, and a majority of the students attend his church but the person he is the best preacher in town, and should he be succeeded by a less acceptable pastor, the attendance of students might be transferred to a Presbyterian church.

In *Western Reserve* "all but *one* of the clerical trustees, with three members of the Faculty, including the president, are on the Presbyterian list." If there is the same proportion of laymen, it corresponds with Wabash and Marietta. The church, we are told, is Congregational, but I presume is connected with Presbytery. Besides, this does not affect the *control* of the institution. It is included by the *Evangelist* among the Presbyterian institutions. As to the funds ($20,000) raised for it, I remark, in passing, that I supposed they all came from New England, as I was; Boston when efforts were made to secure them and this was the amount stated as designed to be raised, and I understood the Society gave up stern New England that year to that collegeor that purpose, and I heard afterwards that the amount was raised. It seems, however, that about $8000 of it came from a *Congregational* circle in Brooklyn, N. Y., which amounts to the same thing. It seems then, by Mr. Baldwin's own showing, that my remark is true, if we except Knox College, which, however, I regard as ending essentially on the same footing as these, that all the colleges

But when we are not noisy, not eloquent, we are silent, almost mute, like nature in a midsummer's night, reposing from the burning heat of the day. Ladies, that is my condition now. It is a hard day's work which I have to do here. I am delivering my farewell address; and every compassionate smile, every warm grasp of the hand, every token of kindness which I have received, (and I have received so many,) every flower of consolation which the ladies of New York have thrown on my thorny way, rushes with double force on my memory. I feel so happy in this memory—there is a solemn tranquillity about my mind; but in such a moment I would rather be silent than speak. I scarcely can speak. You know, ladies, that it is not the deepest feelings which are the loudest. (Applause.) And besides, I have to say farewell to New York! This is a sorrowful word. What immense hopes are linked in my memory in this word New York—hopes of resurrection for my down-trodden fatherland—hopes of liberation for oppressed nations on the European continent! Will the expectations which the mighty outbursts of New York's young and generous heart foreshadowed, be realized? Will these hopes be fulfilled, or will the ray of consolation which New York cast on the dark night of my fatherland—will it pass away like an electric flash! Oh, could I cast one single glance into the book of futurity! No, God forgive me this impious wish. It is He who hid the future from man, and what He does is well done. It were not good for man to know his destiny. The energy of his sense of duty would falter or subside, if we were assured of the failure or success of our aims. (Applause.) It is because we do not know the future that we retain our energy of duty. So will I go on in my work with the full energy of my humble abilities, without despair, but with hope. It is Eastern blood which runs in my veins; and I come from the East. I have, accordingly, somewhat of Eastern fatalism in my disposition, but it is the fatalism of a Christian who trusts with unwavering faith in the boundless goodness of a Divine Providence. But among all these different feelings and thoughts that come upon me in the hour of my farewell, one thing is almost indispensable to me, and that is, the assurance that the sympathy I have met with here will not pass away like the cheers which a warbling girl receives on the stage—that it will be preserved as a principle, and that when the emotion subsides, the calmness of reflection will but strengthen it, because it is a principle. This consolation I wanted, and this consolation I have, because, ladies, I place it in your hands. I bestow on your motherly and sisterly cares, the hopes of Europe's oppressed nations,—the hopes of civil, political, social and religious liberty. Oh, let me entreat you, with the brief and stammering words of a warm heart, overwhelmed with emotions and with sorrowful cares—let me entreat you, ladies, to be watchful of the sympathy of your people, like the mother over the cradle of her beloved child. It is worthy of your watchful care, because it is the cradle of regenerated humanity. Especially in regard to my poor fatherland, I have particular claims on the fairer and better half of the humanity, which you are.

"In the name of that ocean of bloody tears which the sacrilegious hand of the tyrant wrung from the eyes of the childless mothers, of the brides who beheld the hangman's sword between them and their wedding day—in the name of all those mothers, wives, brides, daughters, and sisters, who, by thousands of thousands, weep over the graves of Magyars so dear to their hearts, and weep the bloody tears of a patriot (as they all are) over the face of their beloved native land—in the name of all those torturing stripes with which the flogging hand of Austrian tyrants dared to outrage humanity in the woman-kind of my native land—in the name of that daily curse against Austria, with which even the prayers of our women are mixed—in the name of the nameless sufferings of my own dear wife (here the whole audience rose and cheered vehemently)—the faithful companion of my life—of her who for months and for months was hunted by my country's tyrants, like a noble deer, not having, for months, a moment's rest to repose her wearied head in safety, and no hope, no support, no protection but at the humble threshold of the hard-working people, as noble and generous as they are poor—(applause)—in the name of my poor little children, who, so young, are scarcely conscious of their life, had already to learn what an Austrian prison is—in the name of all this, and what is still worse, in the name of down-trodden liberty, I claim, ladies of New York, your protecting sympathy for my country's cause. Nobody can do more for it than you. The heart of man is as soft wax in your tender hands. Mold it, ladies; mold it into the form of generous compassion for my country's wrongs, inspire it with the noble feelings of your own hearts, inspire it with the consciousness of your country's power, dignity, and mich whatever be the fate of [illegible] one stamp he always bears on his brow—that which the mother's hand impressed upon it, the soul of the child. The smile of your lips can make a hero out of the coward—(applause)—and a generous man out of the egotist; one word from you inspires the youth to noble resolutions; the luster of your eyes is the fairest reward for the toils of life. You can even blow up the feeble spark of energy in the breast of broken age, that once more it may blaze up in a noble, a generous deed before it dies. All this power you have. Use it, ladies, use it in behalf of your country's glory, and for the benefit of oppressed humanity, and when you meet a cold calculator, who thinks by arithmetic when he is called to feel the wrongs of oppressed nations, convert him, ladies. Your smiles are commands, and the truth which pours forth instinctively from your hearts, is mightier than the logic articulated by any scholar. The Peri excluded from Paradise brought as her generous gifts to her sovereign to regain it. She brought the dying sigh of a patriot; the kiss of a faithful girl, imprinted upon the lips of her bridegroom, distorted by the venom of the plague. She brought many other fair gifts, but the doors of Paradise opened before her only when she brought with her the first prayer of a man converted to charity and brotherly love for his oppressed brethren and humanity. I am told that one of the newspapers, with a kind and generous intention, has declared that the cause which I have the honor to plead has got into out that there is a committee, who are about to raise money for the purpose of revolutionizing Europe. I perfectly understand the kind intention of the generous friend who wrote these words, but I beg leave to remark, that it is not my intention to get any people whatever to aid in the revolution of Europe. My axiom is that of the Irish poet. "Who would be free, themselves must strike the blow." (Applause.) All that I claim is fair play; and that is the aim for which I claim the United States to become the executive power of the laws of nature and nature's God. The revolutions in Europe will be made by the nations of Europe; but that they [illegible] have fair play, is what the nations of Europe expect from the protection of the United States."

"The second lady who will be cursed through all posterity, in her memory, is Sophia, the mother of the present usurper of Hungary—she who had the ambitious dreams to raise the limited power of a child upon the ruins of liberty, and on the neck of down-trodden nations."

"Our third particular claim is the behavior of our ladies during the last war. It is no wanton praise—it is a fact what I say—that, in my hard task to lead on the struggle, and to govern Hungary, I had no more powerful auxiliaries, and no more faithful executors of the will of the nation than in the women of Hungary. (Applause.) You know that in ancient Rome, after the battle of Cannæ, which was won by Hannibal, the victor was afraid to come down to the very walls of Rome. The Senate called on the people spontaneously to sacrifice all their wealth on the altar of their fatherland, and the ladies were the first to do it. Every jewel, every ornament, was brought forth, so much so that the tribune judged it necessary to pass a law prohibiting the ladies of Rome to wear jewelry or any silk dresses, in order that it might not appear the ladies of Rome had not, by their own choice, done so. Now, we wanted in Hungary no such law. The women of Hungary brought all that they had. (Great applause.) You would have been astonished to see how, in the most wealthy houses of Hungary, if you were invited to dinner, you would be forced to eat soup with iron spoons: and when the wounded and sick, (and many of them we had, because we fought [illegible]rd,) when the wounded and sick were not so well provided for as it would have been our duty and our pleasure to do, I ordered the ministry and the respective public functionaries to take care of them. But the poor wounded went on suffering, and the ministry went on slowly to provide for them. When I saw this, one single word to the ladies of Hungary, and in a few hours there was provision made for hundreds of thousands of sick. (Applause from the gentlemen present.) And I never met a single mother who would have withheld her son from sharing in the battle; but I have met many who ordered and commanded their children to fight for their fatherland. (Applause.) I saw many and many brides who urged on the bridegrooms to delay their day of happiness till they would come back victorious from the battles of their fatherland. Thus acted the ladies of Hungary. That country deserves to live, that country deserves to have a future left yet, which the women, as much as the men, love and cherish. (Applause.) But I have a stronger motive than all these to claim your protecting sympathy, for my country's cause. It is her nameless woe, nameless suffering."

The Independent.

NEW YORK, THURSDAY, DEC. 25.

SPECIAL NOTICE.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $3 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail* for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents. Should each subscriber take this voluntary and easy agency, and send us on an average one new subscriber before the 1st of January next, our list would then exceed 20,000. All clergymen and postmasters are authorized agents for this paper, and will be allowed fifty cents commission on each *new* subscriber.

THE ROMAN CATHOLIC SYSTEM, AND RELIGIOUS LIBERTY.

It is difficult to believe that Roman Catholics, speaking the English language, and living under those institutions of civil and religious liberty which exist wherever the English language is spoken, can be justly regarded as holding the ancient doctrine of persecution.

The time was when that doctrine was not at all the special opprobrium of the Roman Catholic Church. For more than a century after the commencement of the Reformation, that doctrine, in one form or another, was held by almost every Protestant body, and was incorporated with the laws of almost every Protestant country. That the Church of England held it, and that it was embodied in the laws of England, Papist and Puritan alike can testify. The doctrine of religious persecution was introduced by the Westminster Assembly into the standards of Presbyterianism; nor was it a dead letter when Presbyterianism domineered in the Long Parliament. Our New England ancestors brought the same doctrine with them in their exodus, and incorporated it with their Cambridge Platform. Nor did the framers of the Saybrook Platform cast it out. The Baptist churches are almost alone in the steadfast assertion of the doctrine of religious liberty from the beginning of their history.

But within the last hundred years, Protestantism generally, and particularly the Protestantism of the English language, has become identified more or less distinctly with the doctrine of religious liberty, as opposed to the doctrine of persecution.

The American Presbyterian Church, after the establishment of our national independence, ventured to apply the mutilating knife even to such a standard work as the Confession and Catechisms of the Westminster Assembly, and boldly exscinded from the Larger Catechism the heretical and mischievous clause which makes "tolerating a false religion" one of "the sins forbidden in the second commandment." The Congregationalists have contented themselves with a general disavowal of the infallibility and authority of Platforms made two hundred years ago; and their universal denial and abhorrence of the once orthodox "tenet of Persecution" defended by John Cotton, fearlessly, but in the very spirit of meekness, against the reforming and revolutionary zeal of Roger Williams,—is well-enough known. We confess, however, in passing, that we do not know *how* those respected brethren in Connecticut who insist that the Saybrook Platform, with the Savoy Confession appended, has the force of law over the churches in that State, and that every deviation from that standard is heterodoxy, manage to swallow that chapter of the Confession which treats "of the civil magistrate," or even that clause of the Platform which imposes on the Associated Pastors of a district the duties of any church which neglects to call and settle a pastor. This, however, is their concern, not ours. It is enough for us to say that even at the expense of old Confessions and Standards, and sometimes, no doubt, at the expense of consistency, the Protestantism which speaks the English language, has adopted, with almost unanimous agreement, the doctrine that, so far as civil government is concerned, every man has a right to utter his own religious convictions, and to worship God according to his own conscience. There are few Protestants, in all the English-speaking nations, who would not rather be convicted of holding almost any heresy than of holding "the bloody tenet of persecution,"—a tenet which is only "made more bloody" by every "attempt to wash it in the blood of the Lamb."

For these reasons, it seems harsh and uncourteous to charge upon our Roman Catholic fellow-citizens at the present day, on the authority of ancient facts and ancient documents, the belief of a doctrine which the public sentiment of every free people in this nineteenth century rejects with abhorrence. It is wrong to represent Congregationalists of the present day as responsible for the penalties inflicted by their ancestors on the heretical Quakers. It is wrong to represent the Episcopalians of the present day as responsible for the proceedings of Archbishop Laud and "the blessed martyr King Charles I." in the Star Chamber and the High Commission Court. And why is it not equally wrong to hold up our Roman Catholic neighbors to public odium, as if they had perpetrated the burnings of Protestant martyrs at Smithfield and the massacre of St. Bartholomew's. So strong is the feeling among the American people against this kind of *argumentum ad invidium*, that the use of this argument by Protestant controversialists not unfrequently reacts in favor of the Roman Catholic cause.

For our own part, we have no doubt that the people of the Roman Catholic communion in Great Britain and in the United States, do share to a great extent in the public sentiment of the age, against persecution, and are honest and hearty, though often not very intelligent, in their adoption of the doctrine that no government ought to punish any man for his religion. Nor have we any doubt that among the clergy of that body there may be found men who, without having inquired very carefully what is necessary to save the credit of their "infallible Church," really believe that our government is right in refusing to inquire about men's religious opinions, and in securing for every peaceful citizen, of whatever persuasion or worship, entire religious freedom. But recent manifestations of opinion in the high places of influence among the members of that hierarchy, compels us to admit that the leading minds of the Romish clergy in Britain and in America, hold fast, even now, the old doctrine of religious persecution.

We had occasion, not long ago, to occupy some weary hours with easy reading. A friend had put into our hands, (he will please to accept our renewed thanks for that attention,) a file of "*The Rambler*," published at London, and describing itself on its title-page, as "a Catholic Journal and Review of Home and Foreign Literature, Science, Music, and the Fine Arts." It is a monthly magazine, conducted with a very respectable degree of literary ability; and it cannot but be with the Roman Catholics of England an organ of much power in the formation and control of opinion. It speaks continually with a tone of authority, and with the manifest consciousness that its givings forth are not to be contradicted. We are much mistaken if some of the ablest writers among the English Roman Catholics, some of the ablest of those admired men who within a few years past have made the passage from Oxford and Cambridge to Rome, are not employed upon the pages of *The Rambler*.

Our reading was with pencil in hand; and we could not but make here and there the marginal notes that might aid us in recalling such matters as seemed specially worthy to be "marked and inwardly digested." We might make a rich collection of "elegant extracts" for the benefit of such readers as desire to know what the modern Anglo-Romanism is, as set forth by its most intelligent and cultivated adherents, zealously intent on commending it to the understandings and consciences of their readers.

We confine our selections just now to the single topic of religious liberty. And it happens very conveniently for us that the Number for September last contains a somewhat elaborate article on this very subject, with the title, "Civil and Religious Liberty." And this article is put forth, as the reader will notice, at the very moment when the Roman Catholics of the United Kingdom, indignant at the preposterous and impotent legislation of the "Ecclesiastical Titles Bill," are uttering a loud and united outcry for their own rights.

The writer begins in this fashion:—

"It is difficult to say in which of the two popular expressions,—'the rights of *civil* liberty,' or 'the rights of *religious* liberty,'—is embodied the greatest amount of nonsense and falsehood. As these phrases are perpetually uttered, both by Protestants and by some Catholics, they contain about as much truth and good sense as would be found in a cry for the inalienable right to suicide." * * * *

"Let this pass, then, in the case of Protestants and politicians. But how can it be justified in the case of Catholics, who are the children of a Church which has ever avowed the deepest hostility to the *principle* of 'religious liberty,' and which has never given the shadow of a sanction to the theory that 'civil liberty,' as such, is *necessarily* any blessing at all! How intolerable it is to see this miserable desire for deceiving the Protestant world still so widely popular amongst us! We say 'for *deceiving* the Protestant world,' though we are far enough from implying that there is not many a Catholic who really imagines himself to be a votary of 'religious liberty,' and is confident that if the tables were turned, and the Catholics were uppermost in the land, he would *in all circumstances* grant others the same unlimited toleration he now demands for himself. Still, let our Catholic tolerationist be ever so sincere, he is only sincere because he does not take the trouble to look very closely into his own convictions. His great object is to silence Protestants, or to persuade them to let him alone; and as he certainly feels no personal malice against them, and laughs at their creed quite as cordially as he hates it, he persuades himself that he is telling the exact truth when he professes to be an advocate of religious liberty, and declares that no man ought to be coerced on account of his conscientious convictions. The practical result is, that now and then, but *very seldom*, Protestants are blinded, and are ready to clasp their unexpected ally in a fraternal embrace."

We have only given a sample of the entire article. It would be easy to overload our columns with more of the same sort; but at present we abstain. We would like to ask our Roman Catholic countrymen,—native and adopted, German, Irish, Italian,—whether they are prepared to accept such teaching from their priesthood? We would put it to them as republicans, as freemen, as American citizens. Are you the traitors to your country, and to all those principles of civil and religious freedom, which these men would have you to be, and would have us believe that you are?

GOD'S PROVIDENCE IN KOSSUTH.

It is wonderful to see how the Providence of God has overruled the wrath of man with respect to the great Leader of Hungary, upon whose life and influence now seemingly depend the liberty and the permanent peace of Europe. A man of a modest and retiring disposition, desiring nothing so much as the quiet enjoyments of a literary and domestic life, he has been thrust forward by circumstances and the sense of duty into the front post of action and of danger, where he has been the conspicuous mark for the enemies of his country. But every attempt to dishonor and crush him has recoiled upon his foes, and has strengthened his power with his own nation and with the civilized world. The Austrian government, dreading the rising influence of the young lawyer and editor, had him arrested clandestinely, and cast into prison. But this wrong burnt the name of Kossuth deep into the heart of the Hungarians, and rallied the nation as the unanimous voice of the people, was itself a triumph of liberty over despotism. Austria gave popularity and power to Kossuth by shutting him up in prison. His forcible detention from the [illegible] of public affairs caused the people to [illegible] his worth, and invested his name and person with the sacredness of the martyr.

But this was not all. During his imprisonment he diverted himself by studying the English language, and acquired that wondrous knowledge of the structure of this foreign tongue, and that fluency, force, and justness of expression in it that now make him the wonder of two worlds. It was a woful day for Austria when she put Louis Kossuth to the prison school for three years to learn English. If he spoke to us in a foreign tongue through an interpreter, the interest of his visit would be almost purely personal. But now he pleads his own cause in our own tongue, and that with a nice philosophical and rhetorical use of terms that few of our greatest orators can command. Here is one secret of his vast power over the English and American mind. Such a man speaking to the nations in their own tongues, addressing assemblies with equal facility in French, in German, in English, is himself a symbol of the brotherhood of the race, and an argument for that universal liberty for which he pleads. The old dreamer in Bedford jail, though now he commands the homage of poets and statesmen, and sways the heart of childhood, moves not the world so potently as does this modern student, coming forth pale and thoughtful from his dungeon to teach the nations the principles of freedom.

But the education of Kossuth was not yet complete. A statesman, an orator, a patriot, wise in council and energetic in action, potential with voice and pen, skillful in finance and in executive administration, he lacked a knowledge of military science; he could not in person lead the armies of his country—he trusted to others and was betrayed. Disaster drove him into exile, and he spent another three years of confinement almost solitary, in the far depths of Asiatic Turkey, whence his race first poured its wild freedom into the consolidated heart of Europe. There he was not idle. He relieved his solitude by studying the strategies of war; he has now mastered military science; every plain, every stream, every defile—every gorge of Hungary, he has surveyed with the eye of a military commander; all the details of the march and the battle-field are familiar to him; and the man who most thoroughly comprehends his own resources, and who never commits himself to anything for which he is not competent, now declares his intention to lead in person the armies of Hungary in the next battle of freedom. Kossuth will yet teach Austria the lessons he has learned in exile. It cannot be that the Providence of God has trained such a man thus wonderfully for no purpose.

THE FIRST BREACH.

How painful is the first breach in the family circle. You have known—have always *known* that sooner or later death must enter that circle; but you have never realized it, never felt it until now. You have lived on from year to year with your family growing up around you, or you have moved on with the same happy group within which you first came to the consciousness of life, and parents and brothers and sisters are all relatively the same to you now as then; you see no change, and seldom think of change; indeed, you have settled down into a practical conviction that in these happy relations there is to be no change. But at length death comes, and the shock he gives to your every sensibility, startles you from the dream in which you have lived, and shows you how utterly you had deceived yourself with delusive hopes. Then comes the terrible realization of what you have always known, but have never half believed. Your honored father, your loved and venerated mother, your husband in the prime of his manhood, your wife, in the flower of her beauty and the warmth of her affection, your son, your daughter, budding into life and promise, or your gentle babe, the petted lamb of all your flock, lies silent in death.

What a strange feeling of uncertainty now steals over you. The affliction may have come in the gentlest form, and Mercy may strew with flowers the very bed of death; but the breach is made, and you no longer live in a charmed circle. Sickness, heretofore no stranger in your family, now brings unwonted anxiety and fear; it comes with the association of death; your sleep is broken, your nerves are disquieted by any symptom of disease in your household. Life takes on another aspect; it grows more somber and earnest; it loses its wonted elasticity; it no longer unwinds from an endless reel; you see its end, or at every moment you expect the thread will snap. A new experience, a new world of thought and emotion is opened to you, and henceforth you will live in that world.

Such an experience sooner or later all will have; and it will be a blessed or a mournful experience, according as the heart is spiritual or worldly. Happy will you be in the midst of your sorrow, if this breach in your family circle shall open more widely the channel of divine grace, that the full tide of heavenly love may flow in upon your soul. Blessed be God there is a family—a glad circle of love and peace and joy,—in which there will be no breach, and no change forever.

THE CHRISTIAN REGISTER; RESULTS OF THE DISCUSSION.

We have already announced that the doctrinal discussion, for some time conducted between the *Christian Register* and *The Independent*, was about to close. Its termination at this point is not owing to the desire of either party to withdraw from the discussion, but to the fact that the esteemed editor of the *Register*, by whom the Unitarian view has been presented, is about at the close of the year to retire from the post he has so ably filled. His retirement from the editorial chair will be regretted by none more sincerely than by ourselves, who through this discussion of important doctrines, have formed a high estimate of his qualities of mind and heart, and have been drawn into a sacred sympathy with him about the cross of Christ. We rejoice, however, that while the Christian public will be deprived of his valuable services as a religious journalist, they and the community in which he resides, will have the benefit of his earnest practical labors in the preaching of the Gospel, and for the elevation of the poor. The *Register* also, will be in the hands of gentlemen who will be disposed to conduct its discussions in the same candid and fraternal spirit.

Of the usefulness of these discussions with the *Register*, we have almost daily evidence. A clerical correspondent writing from Vermont, says in allusion to them—"I wish you would, during the coming year, from week to week, explain, illustrate, and defend in succession, *all* the doctrines we, as Congregationalists hold to—having a separate department therefor. It would be exceedingly interesting and beneficial especially to your young readers." This of course we cannot undertake. But if at any time an opportunity should offer for the explication of the great articles of our common faith, such as the courteous inquiries of the *Register* have furnished, we would willingly embrace it as a means of good.

It only remains for us at present, to give the conclusions of the *Register* upon the topics last under review. These we are sure our readers will read with no common interest. We submit them without comment.

1. *The relation of Christ's death to the law of God.* On this point the *Register* observes:

"We regard the death of Christ as being an *expression* of God's purpose, a part of the Divine manifestation, a power exerted on men to draw them to the Father, an exhibition of the consistent justice and mercy of the Divine administration to the world, and thus instrumental for the salvation of human souls. It maintains the rectitude of God's government *as before the eyes and in the conceptions* of the beings governed, rescuing them from any lax construction of the doctrine of forgiveness, making the law of God awful and venerable, while pardon is granted for transgression.

* * * * *

"We are unable to see in what essential feature [illegible] that sins can and will be done [illegible], that penal liabilities will be removed] is indispensable to the exercise of faith in Christ as a Savior,' a most satisfactory declaration. Why does it not cover the whole ground of the evangelical doctrine of redemption? We at least have nothing else to contend for. The death of Christ is a divine assurance, an expression, a manifestation, a demonstration, a pledge, of and from the Father, to reconcile the world unto Himself. Or rather it is a part of that great, entire, wondrous Manifestation (*epiderie*, Paul has it, in one of the Trinitarian's proof texts), whereby the Father comes near to his children on earth, awakens them in their alienated and perishing state, moves their affections, changes their will, seizes upon their faith, regenerates their life, and so draws them to the bosom of his everlasting love. As once satisfying their sense of justice, and overwhelming them with offers of mercy—preserving their reverence for his unchangeable law, and yet meeting their penitence for disobeying it with a boundless compassion."

4. *General view of Christ.*

The *Register* sums up its faith with respect to Christ in the following terms:—

"We express our present belief on the subject in question in terms like these, almost exclusively Scriptural. That God is in Christ, reconciling the world unto himself; that in him we behold God manifest in the flesh to restore us to himself; that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but should have everlasting life; that the Cross is the anchor of our hope, sure and steadfast;—that without the shedding of blood there is no remission for the sins of the world; that for us there is no inspiring, comforting and satisfying communion with the Father, except by our faith in him, who, in that infinite period which stretches back 'unto Abraham was,' and so, before that whole order of religious things on which our knowledge takes hold, was in the bosom of the Father; and that neither a perfect form of Church life, nor the deepest communion of the disciple with his Lord can be, without a sense of the presence of the Redeemer who died for us once, and rose again, at once fulfilling his own promise, that he would be with his followers to the end of the world, and also making intercession for us at the right hand of the Father. And now, if we are asked in turn, how these things can be, we frankly, nay, joyfully answer that we do not know, otherwise than as we know that a God of Infinite power and love is in the heavens, and that we, men of frail understandings and dull affections, are on the earth. With something more than submission, with reverential cheerfulness, we confess how great is the mystery of godliness. But none the less do we 'joy in God, through our Lord, by whom we have received the atonement.' Nor can anything destroy our steadfast trust that 'we are of the' spiritual and Christian 'Circumcision which worship the Father in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.'"

Whatever may have been gained by the discussion which is here closed, it has at least served to show the possibility of discussing disputed points in theology without the acrimony of personal or sectarian feeling. But it has done more than this. It has brought more distinctly into view the Orthodox and the Unitarian doctrine, so that they can be judged by the language of poetry or of devotion, and on the other hand that the Unitarian does not always rest in a mere system of negations, or reject the positive and essential truth in rejecting certain formulas or expressions of his Orthodox neighbor. It may thus have prepared the way for a more free and neighborly interchange of views between those who suppose themselves to differ, which interchange may show that they agree more nearly in fact than in form. Possibly further discussions and comparisons in the same direction may lead to a phraseology in which the common faith of those who accept Christ as their personal and only Redeemer will express itself to the satisfaction of all true believers. For such a consummation Dr. Chalmers devoutly longed in the closing years of his life.

We cannot, however, agree with the *Register*, that "a return to purely New Testament phraseology for the material of creeds," will be the result of such investigations, or will at all accomplish that end. We must agree, if at all, not upon what the Bible says in the letter,—which is a mere question of versions and manuscripts,—but upon what the Bible teaches by the language it employs.—upon what is the essential truth conveyed in the expressions of Scripture. While we are admonished to "moderate our confidence in any formulas of doctrine not lying with that Word itself," we are none the less admonished by the history of the Church, to beware how we accept a declaration of faith in the Bible, or in any selected phrases of the Bible, as an evidence of agreement in doctrine, in spirit, or in life. Our gratification throughout this entire discussion has arisen, not from the fact that the *Register* instead of disputing our proof-texts has quoted the same, but from the fact that it has put upon the passages of Scripture relating to the sufferings and death of Christ substantially the same interpretation that is put upon them by the great body of Christians, and by divines of unquestioned orthodoxy. That churches sprung from the same honored ancestry, and maintaining the same simple and Scriptural polity, but now sometime separated by controversy about vital truths, may at length come to the exercise of a common faith in a common Lord and Savior, is our humble and fervent prayer.

GOVERNOR KOSSUTH AND THE CONGREGATIONAL MINISTERS.

The Congregational ministers of New York and Brooklyn prepared an address to Governor Kossuth embodying some of the great principles which the distinguished Hungarian leader holds in common with our Puritan fathers, and expressing their sympathy with the cause which so nobly advocates. This movement was decided upon before the general meeting of the Evangelical Clergy for the purpose of a similar address was called; but the Governor seems at first to have confounded the address of the Congregational ministers with that of the larger ministerial body, and to have combined the two in his general response to the ministers on Friday last. The address of the Congregational ministers was sent to the Governor in writing, with a request that he would reply to it orally or in writing, as might suit his convenience. A reply was sent to the chairman of the Committee, which is given below; it breathes the same noble spirit and characterizes every effort of Governor Kossuth on whatever occasion, and like every response is pertinent to the parties and the subject. We are indebted to Dr. Cheever to say that the substance of the ministers' address was drafted by his pen.

NEW YORK, Dec. 17, 1851.

GOVERNOR LOUIS KOSSUTH:—We have the honor and happiness to address you as a deputation from the Congregational Ministers of New York and Brooklyn. For the sake of our own country, as well as yours, we welcome you ten thousand times to us. We rejoice in your visit, and in your successes to the nation, the people, whose heart every where carry with you, kindling a new and pure enthusiasm in the sacred cause of liberty, and we hail with delight, in your own case, such an example presented before our young men of the glory and supremacy of principle above interest, and of conscience above profit. We rejoice in the prospect of a Christian and puritan liberty for your own beloved country. You possess already there, as we do here, independent churches of Christ, that, by the Spirit and the Word of God, shall be the bulwarks of your civil and religious freedom. Remembering with gratitude to God, that the struggle of our fathers for religious liberty wrought out through Divine providence our civil and political freedom, we are inspired with confidence in the final triumph of freedom in Hungary, because there also the struggle of enlightened consciences for freedom of faith and of worship is identified with the national movement for independence. We pray that God may lead you in your coming conflict.

We thank you, from our inmost hearts, for the faithfulness with which you have proclaimed Christian principle as the only just ground and rule of national policy. We thank you for your warnings against secret diplomacy; for your impressive demands of a ceaseless vigilance on the part of the people over the spirit and movements of those who administer their government; and for your admonition not to let the word nation be blotted out by the word government. We thank you for the forcible utterance of the truth that policy is not the science of principles but of exigencies; and that principles are never to be sacrificed to exigencies; and that to an immortal nation nothing can be of higher importance than immortal principles. In those principles may God strengthen you, and carry you onward.

We maintain, with you, the great peace-principle of international law, the right of every nation to its own freedom, and to the determination and regulation of its own forms of national development without the interference of any other power; and we hold it to be the duty of our government to recognize and maintain this principle in its intercourse with foreign nations. May God preserve your life, and permit you to stand again among your own people, as a free people, yourself their Governor *de facto*, as you are now *de jure*. We bear you on our hearts, and we pledge to you our earnest endeavors to procure such action of our own country towards your oppressed and beloved Hungary, as shall be consistent with that great rule, which you have rightly asserted to be of supreme obligation upon nations as well as individuals, to love our neighbor as ourselves, and to do to others as we would have them do to us. By the great law of benevolence, we *are* our brother's keeper, and by God's grace we will remember and treat your nation as a brother nation. May God bless you, and sustain you, and guide you to victory.

JOSEPH P. THOMPSON,
GEORGE B. CHEEVER,
HENRY W. BEECHER.
} Committee.

REPLY OF GOVERNOR KOSSUTH.

DEAR SIR:—I have the honor to be in receipt of your letter of the 17th inst., which breathes in eloquent language your sympathy for my country and my cause.

You rejoice in the prospect of a Christian Republic, and I am happy in having the noble and good wishes of so influential a body to aid me in the great cause of civil and religious liberty. Yes, Gentlemen, a Christian Republic is a Republic of justice and founded upon the eternal principles of truth, and such a Republic it is my desire that the Hungarian Republic should be.

You promise to aid my views and assist my policy of nations as the only true policy of lasting peace, and for this assurance I am extremely thankful.

You wish God may bless and prosper my exertions, and for this kind expression I thank you from my heart, and hope the same God of the Brotherhood of Mankind will also bless you and the ministers and the cause of Christianity throughout the world.

I have the honor to be, dear sir, with the highest respect,

Your obedient servant, L. KOSSUTH.

REV. J. P. THOMPSON.

THE NEW FRENCH REVOLUTION.

Mr. Louis Napoleon Bonaparte is determined to make a figure in history. What he has been doing will be seen under the head of Foreign News. With an audacity of villainy which cannot but be delightful for Mr. Thomas Carlyle—that great admirer of energy—to contemplate, he has subverted the Constitution which he had sworn to uphold, as coolly as if, like the King of Naples or the Emperor of Austria, he were a hereditary sovereign reigning by Divine right, instead of being simply a republican chief magistrate elected by his fellow-citizens for the sole purpose of administering the government according to the Constitution.

We will not speculate on the question whether France will remain quiet under the power of this usurper. Advices by the Baltic represent all as quiet up to the time of her sailing; but the next steamer may bring us news that shall upset the most loquacious speculation. Only let it be remembered that the greatest of all Revolutionizers sits upon the circle of the heavens, and that he "will overturn, and overturn, and overturn," till the reign of justice and of truth, which is nothing else than the reign of true liberty, shall have been everywhere established.

THE AZTEC CHILDREN.

The most remarkable exhibition ever presented to the citizens of New York is that of the "Aztec Children," now to be seen at the Society Library, in Broadway. With our present knowledge of the subject we would not undertake to endorse the Spanish account of the manner in which these children were procured; we do not vouch for the existence of a secluded city in Central America, where a priestly family of the old Aztec race is still perpetuated with the characteristics of that race as depicted upon its monuments; but we would not discredit or reject it without the most careful investigation. However that may be, here are two young creatures of most remarkable appearance, and of most limited endowments, not quite suggestive of the Chimpantzee, manifestly human, and yet so unlike all our known specimens of the genus *homo* as to call for the whole array of physiological, psychological, and moral evidence to establish the identity of species. The body and limbs are extremely slender and elongated, and the legs far more flexible than those of ordinary humanity; the knees can be placed together and the feet thrown outward at right angles; the head is scarcely larger than the clenched fist of a common man, and is flattened and elongated from the tip of the nose to the crown, just as is seen upon the monuments of Central America and of Egypt.

The hair is black, glossy, and curly; the complexion a dark copper. One is in doubt at first whether they are human beings; but in their sports they manifest intelligence, and sometimes betray the passions of human nature, quarreling like every-day children. They are just beginning to talk, and can say, "Good morning" and "Good bye" somewhat better than an automaton. Their age is conjectural; the firmness of the muscular fiber and the condition of the teeth indicating that several years may have passed over their heads. Whence and what are they? Mere freaks of nature? The fact that there are two, of different sexes, and so nearly alike, discredits that supposition. Were then these peculiarities of feature at first produced by art, and then propagated from generation to generation? Physiologically this is possible, and the conjecture that these children are of a priestly caste kept distinct from the people, is in this view plausible. But whether they were born in Central America or in New York, whether they were so born at all or were fashioned by some cruel process for the purpose of exhibition, whether they are man or monkey, or a new hybrid species, they will amply repay a visit, and will give a special gratification to children during the holiday week. They are to be seen from eleven till one in the morning, and from seven till nine in the evening.

DEPARTURE OF DR. ROBINSON.—Prof. Edward Robinson, D.D., sailed on Saturday last on his long-projected excursion to make a new geographical exploration of the Holy Land. He will be joined in Syria by Prof. Hackett, of the Baptist Theological Seminary at Newton.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Dec. 22, 1851.

MESSRS. EDITORS:—This is the anniversary, or rather yesterday was, of the ever-memorable Landing of the Pilgrim Fathers; nor was the occasion permitted to pass without drawing from our pulpits the recollections and lessons which, I trust, will always be grateful to New Englanders. There is evidence, it seems to me, of a growing disposition among our people to commemorate the virtues of our fathers; and the 21st or 22d of December is taking its place in our calendar as a public and sacred day. The obligations of New England and of mankind to the Puritans is a frequent theme in Lyceum Lectures. Dr. Gannett has recently paid them a noble tribute, evincing a generous and candid appreciation of their virtues; but I am sorry to say that now and then jocose and carping critics make their appearance before our audiences, and yet, doubtless, it is only often enough to give vivacity, and impart a juster discrimination to their eulogists.

I am not sure that your pages have offered to your readers any account of the "Cape Cod Association," who held their first anniversary on the 11th of November, this being the date, according to the old style, when the Pilgrims first set foot on those shores. It was every way an interesting occasion, not only as showing in general a wide-spread reverence for our fathers, but especially as an exhibition of what Cape Cod is, and what her sons have become. The large hall where they met, containing tables for 980 persons, was fitted up with drooping flags, portraits to the number of over a hundred, and relics of olden times. At one end of the hall was a map of Cape Cod, and the Pilgrims' compact, in large letters on a white ground. At the other end was an extract from the famous speech of Edmund Burke, in which he pays so high a compliment to the hardy industry and perilous enterprise of the people of Cape Cod. The orator of the day, H. A. Soudder, Esq., gave a sketch of the history of the Cape, mentioning, among other things, that it was deemed in early days more fruitful than Plymouth, and that the church in the latter place, at one time, proposed to move thither with their families and substance. From the Cape, by the request of the islanders, a person went to teach them how to catch whales, and how well he had succeeded, remarked the orator, all the world knew. Judge Warren was present to represent the Pilgrim Society, and exhibited the will of Peregrine White, the first person born in New England; he remarked that it had been his duty for seven years to prosecute criminals in that part of the country, and that out of a population of 40,000, there had been but one case punishable with imprisonment in the State Prison. Hon. James Savage, the President of the Massachusetts Historical Society, gave a short sketch of Brewster, and said that the world had never seen so much worth in so small a space as that occupied by the few first signers of the Constitution in the May Flower. Rev. Dr. Robbins was present to exhibit Elder Brewster's chest, of which he gave the history, and was fully persuaded that the compact of the Pilgrims was written and signed on its lid. The chest, which was elevated where all could see it, was four or five feet long, and with the legs about three feet high. It was a Dutch chest, of Norway pine, strongly fastened with iron clasps at the corners and sides; the original lock and key are in good order, and it was unlocked in the hall. It would surprise one to find how many men distinguished in the higher walks of life hail from Cape Cod. Known as the Cape is for her adventurous seamen the world over, it is hardly less known among us as the birth-place of some of the most distinguished men in the State. Among the portraits were the ancestors of the Otis's and Thacher's, and among the guests were Chief Justice Shaw, a native of the Cape, and the Quincys, and others more or less intimately related to the original settlers.

FANEUIL HALL MARKET.—An interesting report has recently been made by a committee of the Common Council, in regard to Faneuil Hall Market, which brings to light several matters of considerable importance to the domestic concerns of our citizens. It has long been a subject of complaint that provisions in Boston are enormously high, higher than in any other city in the

teresting as a work of art, each letter
borately carved.
KOSSUTH.

ve sympathized in a measure with the
t of your citizens in regard to this dis-
d stranger: but we wonder more at the
which you, the clergy as well as laity,
thrown under the spell of his genius
ion. Our city government have ex-
n invitation to him, but their action is
ith caution. The joint committee of
Council, after declaring the especial
r of the inhabitants of Boston for Hun-
mate that they are "without any very
knowledge of the real objects and prin-
olved in the struggle which has occur-
hat country." Notwithstanding this,
m bravery and misfortunes, and espe-
enthusiasm, moral courage, and genius
reat Representative, "have struck a com-
d in the hearts of our people, and pro-
tate of feeling that seeks to express it-
M. S. N.

LATER FROM WASHINGTON.

U. S. SENATE, Washington, D. C.,
Dec. 18, 1851.

ors of the N. Y. Independent:

ng over the thronged galleries and on
d below in this chamber, and calling to
e doings of the week with present actors
nes, I am tempted to write out a repro-
e passage long since read in the works of
are. If the "fenny snake" is not here,
"a charm of powerful trouble," and it

"Double, double, toil and trouble,
Fire burn and cauldron bubble."

this fact awakens the association—the
esent, captious, quarreling, vituperative
ppi Senator, Foote, has the floor. His im-
his brothers, "friends of the Union," to
himself to bag the compromise game, and
back to his State the next week. The
ion to this reënactment is violent, and will
ructed by speeches if the vote is pressed.
g back from this day, I can give the prin-
rents of the week by noting a few things.
gument to the South used by Mr. Foote
they got all they asked for." To this Mr.
plied, they got *everything*, and if they
issatisfied, they need not attribute it to
of pliability in the North, but to "their
arrogance in demanding." He showed
change of Slave laws here in the District
mere *farce* returning to the old laws of
and, also that the Compromise would be
under foot when California was divided
e a Slave State. He declared it all north-
ccession, and that Mr. Rhett need fear no
ery judges appointed from the North for
w territories. Their decisions were not
nd might be brought to the Supreme
which the South well knew to be the cita-
American Slavery.
his point Commodore Stockton said he
listen to nothing derogatory to that vener-
ench of judges. Mr. Hale rose and said,
riticism on men, from the President down,
een fully indulged in, and that he should
e deterred from respectfully uttering what
loved. He had seen the lawyers in this
er divided in opinion by a certain line, and
institutions *must* bias all who were men-
e South, then, not fear, they have a majori-
the Supreme Court. Since the formation
government it had been so, and the North
ever, by any accident, had a majority. The
as startling when it is considered that the
, by virtue of population and business,
have enjoyed the benefit of this *accident*
e Slave interest was true to itself, and they
not give up their citadel.
s bold speech brought Senators together
lusters, seemingly anxious to know who
last nat. out these firebrands. Several
, but they could not attempt from the truths
a are now by post on their way to the peo-

ator Rhett held the Senate in rapt atten-
during a violent but most thrilling speech
r his piping treble voice, which occasionally
s with ludicrous tones, I should call him a
lutionary orator." His expressions of con-
and words of defiance are effective, and I
not divest myself of the idea, that he is
e, even if he is not far-seeing as a politi-

admissions were that the "people of New
nd, with poor soil, were the most prosper-
d happy people in the world." But how
South? Turning to Mr. Foote, he said:
n your cotton-growing State is becoming
aratively weaker." Seeming to forget that
overnment had ever been the patron of the
, he declared in this language, "Under the
t tendency of the Federal Government, it
not be *long* before Maryland, Virginia,
cky, Tennessee, Missouri, and North Caro-
would be free, and then a general emancipa-
would follow. This Union would seal the
y of the South socially and politically." He
o reproaches for the North, but for those,
the Mississippi Senator, who forgot a public
est seemingly to serve himself. He proved
ight to secede, and proclaimed himself for
r for dissolution. He charged Foote with
ying Mr. Calhoun into his grave; and while
rew a picture of the old man when last in
eat, weak and agitated, and then going to
oom to die, feeling that he had been betray-
y a kiss, his pathos affected the whole cham-
and I noticed that Senator Butler wept like
ld. It is not to be disguised, that the fall
otton, the tide of emigration turning north-
, and the census returns, with the present
ing of the spirit of freedom, have depressed
pirits of the philosophers of the South.
I see so plainly only a *part* of that indo-
, ignorance and vice which has come up
their system, I am moved to pity both
s. John Randolph said the time would
in old Virginia when the slaves would ad-
e for runaway masters. To see them as
come into the market here you might think
would do it *now* if they enjoyed the "free-
of the press." The most ill-clad laborers
have seen in the "rural districts" of the
n are genteel contrasted with many who
limping after the carts through the Ave-
with forlorn countenances and white flap-
rags, the undoubted appendages of planta-
chattels. It is often that I see a slave
an or girl following with weary pace the
k brought to market, while there is a white
on horseback. I suppose to look after both
es of property. This representation of a
lrous age and race, I hope will not be no-
by Kossuth and lady during their stay in
ity; for they might not at once understand
these so much whiter than their Turkish
ds, "can't take care of themselves."
e purchase of lands here by men from New
has saved the small planters from temporary
ruptcy. It may be only temporary, for of
they display the folly of ignorant men by
ng so high a value upon the large farms, as
revent settlements by colonies; which is in
the only pleasant way in driving back the
es to their former haunts, reclaiming the soil,
forming good society.
you have noted the welcome to Kossuth in the
se by a vote of 181 to 16. This last number
raced fifteen slave-owners, and *one* from the
h, who is called "the off-ox of opposition."
r. Smith from Alabama was the only speak
gainst Kossuth, and he disparaged him by
ng "that he was making speeches to draw
wool over *our* eyes, as Paul drew the wool
the eyes of the *King*." Even against *this*
ning, there is a strong current,—one ever
nity,—setting in for the brave Hungarian.
expect to see the full force of Jesuitism in
e Catholic cities; to hear the detractions of
nts, and be ready to lend your deepest sym-
ies to him soon to be our guest, when he
ds in the midst of chilling conservatism
gh to cool the blood of youth, and unman
e strong in a cause almost divine.
series of evening meetings are being held
e Ninth-street Presbyterian church, and a
ber of conversions are reported.
mong the notables here I notice Hon. Charles

F. Adams of Boston, and Barnabas Bates of your city, of Cheap Postage fame, but I fear that he will want more of Joshua Leavitt's *arguments* to secure to the people other Postal reforms.

I learn that the first lecture before the Smithsonian Institute is set down for Monday evening next. Of these I may speak anon.

Yours, NORTH.

MISS CATHARINE HAYES.

This charming vocalist has returned from a very successful tour at the South and West, and will give during this week a series of closing concerts in this city. Judging from the first concert on Tuesday evening, it is evident that Miss Hayes did not exhaust her resources or her popularity during her first visit, and that the overwhelming excitement occasioned by the presence of Kossuth and the proximity of European revolutions, has not abated the interest of the public in her charming vocalization. Miss Hayes has steadily won upon popular favor by her own merit, without any adventitious circumstances or factitious excitement; Mr. Wardwell is a gentleman of too much delicacy and taste to resort to these ephemeral methods of procuring gain. Her introduction to the American public was modest and judicious, and her popularity has increased with the appreciation of her merit. With a vocalization that satisfies the most educated and fastidious ear, Miss Hayes combines a sweetness of tone, a delicacy of sentiment, and a fire of feeling, that make her music a life to the souls of her audience. She will sing again on this (Thursday) evening, and on Saturday evening, at Matropolitan (late Triplex) Hall.

THE INDEX.—Those readers who file their *Independent* will find the index on the fourth page of very essential service. In referring to former volumes we have often saved hours of fruitless searching by the help of a similar index. We commend to our readers the plan of keeping their paper on file, and preserving it in a series of bound volumes for reference in future years.

RELIGIOUS INTELLIGENCE.

PASTORS AND AGENTS.—Two churches in the same town lately took up their annual collections for the Bible cause on the same day. The Presbyterian church, which is the more wealthy of the two, was addressed by the agent of the A. B. S., and collected a little short of $20; the pastor of the Congregational church preached to his own people on the subject, and their collection exceeded $30. It is probable that many pastors rely on agents to do that for them which, if they would make the effort, they could do much better themselves, and with happier results in various respects.

FOR THE WIDOW.—We have received two donations of $5 each, and one of $1, for Mrs. M'Dowall, the worthy and indigent widow of the devoted Rev. John R. M'Dowall. Also a sealed letter, which, by the hand it came from, we are quite sure contains something that will cheer and comfort her. We shall send the whole to her through Mr. Reed, the sexton at the Broadway Tabernacle.

WESTERN VIRGINIA.—A correspondent of the Pittsburgh *Preacher*, writing from Ritchie county, Va., details some of the attractions of Western Virginia as a place to emigrate to. Through the amendment of the laws, it is now practicable to get good titles. The soil is good, the timber oak, water abundant, farms at $8 to $10 per acre. Slavery has only a nominal existence. By the new Constitution, the whites will have the political power of the State. The railroad from Parkersburgh passes through the county, and brings it virtually to within fifty miles of Baltimore.

FROM THE CHEROKEES.—The *Cherokee Advocate* says that the Council of the nation has authorized an assemblage of the people for the purpose of w proceeding to the United States the strip of border territory called the Neutral Ground. They hope by this means to obtain the means of liquidating the national debt, which is otherwise hopeless.

REVIVALS.

KINGSTON, N. H.—Rev. H. Nutter writes, Dec. 6, "We are enjoying a refreshing season in this place; our meetings increase in interest and power. Some ten have experienced religion, and a number are reclaimed, and still they come—by the use of feeble instrumentality—demonstrating the truth of Scripture, 'not by might, nor by power, but by my Spirit, saith the Lord.' To him be all the glory. Brother, pray for our future success."—*Zion's Herald.*

Rev. J. S. Dolliver, writing to the Pittsburg *Christian Advocate*, under date of Nov. 18, says that at the Second Quarterly Meeting for New Martinsville circuit, "seventeen souls were hopefully converted, and seventeen were admitted on trial, and over 30 conversions took place, making 95 additions since Conference. Within a few weeks past, on Harrisville circuit, Erie Conference, 75 persons have united with the church.—*Zion's Herald.*

METHODISM IN INDIANA.—An Indiana correspondent of the New York *Recorder*, a Baptist minister, thinks that Methodism in Indiana is likely soon to become the State religion. He says one of the ministers of that denomination was a very formidable candidate for the U. S. Senate, and eleven of the thirteen representatives in Congress, and one of the senators are Methodists. The present Governor is a Methodist. Just before the last election of Governor, a leading politician made the remark that he knew of but one important question in the politics of Indiana, and that was whether the Northern or Southern Conference should have the Governor. The Northern Conference succeeded. Wright, of Rockville, was elected. He is said to be a truly pious and eloquent man, and an excellent Governor.

IRELAND.—Rev. Alexander King says of Ireland, "Short as the time is since O'Connell's death, a mighty change has come over the spirit of Ireland since his day; and if suitable efforts be now made for the spread of truth in this poor land, the name of Ireland may soon again be honorable among the nations."

KOSSUTH AND THE CATHOLICS.—From an article in the *Dublin Nation*, written by George Fuller, a Catholic, it appears that thirteen out of the eighteen Roman Catholic bishops of Hungary addressed a memorial to the King, in 1848, favoring the cause of Kossuth. The document, which did not reach the address, were detained from the convention by circumstances beyond their control.

ECCLESIASTICAL.

Installation.—REV. L. TAYLOR, recently of Springfield, was installed over the Congregational Church in Francestown, N. H., Nov. 19. Sermon by Rev. Mr. Richards, of Nashua. The parish embraces the whole town, there being no other denominations of Christians in it. The people remain as hitherto united.

The Rev. P. Peltz was installed pastor of the First Dutch church of Coxsackie, on the 6th November. The sermon was preached by the Rev. S. M. Woodbridge.

Rev. Jas. Brownlee was installed pastor of the N. S. Presbyterian Church, Columbus, Ia., on Sabbath morning last, the 7th inst. The sermon was preached by Rev. Morris, of Rising Sun, from John i. 42; the charge to the pastor by Rev. S. K. Sneed, of New Albany; and to the people by Rev. H. Little, of Madison.

Ordination.—The ordination and installation of Rev. George Rockwell, as pastor of the Reformed Dutch church of Waterloo, took place November 18th. Rev. C. H. A. Bulkley preached from Eph. v. 13.

Rev. James Gallagher has lately been preaching, for several evenings in succession, in the Fourth Presbyterian church, Rev. J. C. Smith's, Washington City.

Rev. L. F. Magoon, of the Methodist Church, has been elected Chaplain to the United States House of Representatives.

COLLEGES.

Princeton Theological Seminary.—The brethren in Kentucky have always appeared to feel a special oversight and responsibility for Princeton. The *Presbyterian Herald* regards the present as a critical time in the history of the Seminary.

"A few weeks ago the last of the two original Professors whose venerated names have been associated with the Institution for nearly half a century, was called to join 'the general assembly and church of the first-born, which are written in heaven.' The Seminary is now passing into other hands. The broken ranks had been filled up by the inauguration of a very young man, but a few days before the death of Dr. Alexander. His place is yet to be filled, and amid the new phases which theological discussion is assuming, and the venerable metamorphoses which are constantly occurring in individual minds, it must of course remain an open question whether Princeton will maintain its heretofore unique and conservative character.

"Since the foregoing was in type we notice that the Board of Directors have recommended to the General Assembly to erect a fifth Professorship, to be called the Alexander Professorship, which if done will make the revolution still greater."

Central College, N. Y.—Rev. Cyrus P. Grosvenor has resigned the Presidency. The average number of students for the year is 120, including, we believe, those in the preparatory department: an effort is about to be made to obtain help in relieving the College from debt and for collecting a Library and Philosophical Apparatus.

Bangor Theological Seminary.—The treasurer of the Seminary gives the following account of the closing of the subscription of $34,000 for the endowment of two professorships.

"After adding up all the sums, including those which had been *conditionally* subscribed, *i. e.* on condition that their donations were needed to make up the $34,000, we found that we still lacked some $500—$33,500, or a little more, were all that we had secured.

"While thinking of the dilemma, and anxiously inquiring what was to be done, a letter came from the post-office with an additional subscription of $500.

"We could not but regard this as an extraordinary interposition, and I trust our hearts were filled with gratitude. The question of the $34,000 was fairly and honorably settled, and our *three* professorships may now be regarded as endowed."

Covington Theological Seminary, Ken.—This is the institution which the legislature of Kentucky *transferred* from its founders by an ingenious change in the charter, in order to secure its entire control to the slave interest. There are five professors. Students are from the States of Pennsylvania, Ohio, Indiana, Maryland, Virginia, North Carolina, Kentucky, and Mississippi. All are Theological students, having been licensed or approved by the churches of which they are members, as candidates for the ministry.

Universalist College.—The Board of Trustees of the proposed college of the Universalists, held a meeting at Boston, Nov. 19, to decide upon the location. The claims of several places were finally narrowed down to two, Franklin and Somerville, Mass, and it was referred to a committee to decide between them. Rev. T. J. Sawyer, of Clinton Seminary, N. Y., writes to the *Christian Ambassador*—

"The establishment of a Universalist College may be regarded as no longer problematical. A subscription of more than a hundred thousand dollars has been obtained, and a part of it already paid in. I trust that payment will be made by every subscriber in strict accordance with the terms of the subscription, and the Trustees thus enabled to go forward at once in the full and legal charge of their duty. A petition for a charter will be presented to the Supreme Court of Massachusetts, during the present winter, which will no doubt be readily granted, and operations commenced next Spring.

North Alabama College.—At the meeting of the N. S. Synod of West Tennessee, held in October last, a plan was formed for a High School, under the care of Synod. On his return to Huntsville, Rev. Mr. Zivley presented the subject before the citizens, who immediately commenced an effort for a college. A public meeting was ably addressed by Mr. Zivley, who in a single week raised upwards of $12,000 for College buildings, and $13,000 in scholarships. The High School is to be at Gallatin, Tenn. The two institutions are both needed and will mutually aid each other. May the Lord prosper the effort to plant and endow them, and make them efficient auxiliaries to the Church.

Geneva College, N. Y.—The Trustees have voted to accept the conditions of a grant of $3,000 per annum, in perpetuity, from Trinity church, viz. that the College shall be called "The HOBART FREE COLLEGE OF GENEVA," and that after the present year, the students pay no charge for tuition or rent of College rooms.

Waterville College, Me.—The whole number of students is 88, as follows: Seniors 11; Juniors 26; Sophomores 12; Freshmen 39. The College has an able Faculty, and we are pleased to find that its prospects are encouraging.

Kenyon College, Ohio.—Rev. Dr. Brooke, who was appointed to procure the endowment of a professorship at the East, has returned successful. The *Observer* says:—

"He was relieved from the labor of much personal solicitation, by meeting with a pious, wealthy, and liberal individual, who generously offered to satisfy the necessities, the entire endowment of $10,000, to take effect on the 1st of January, 1853. This, with the additions of smaller contributions from other kind friends in the East, makes the endowment available at once, for the support of a professor."

Michigan Medical School.—We learn from the *Medical Gazette* that the [Medical] class at the University of Michigan, numbers 151 bona fide *undergraduates*. If those attending lectures only, and not entitled to the free lectures were included in the catalogue, as is the fashion elsewhere, the aggregate would exceed 200. The course of instruction in this school is thorough, and the standard of qualification for the doctorate elevated, so as to challenge comparison with the best colleges in the country. "At present there are five professors, shortly to be increased to seven. Such provision for free medical teaching, such must prove a blessing to the State, which has so liberally endowed their University, and set the example of a free Medical College.

Melancthon College, Ill.—This institution, belonging to the Lutherans, has been removed from Hillsborough to Springfield, the capital of the State, the citizens having agreed to furnish an eligible site and the sum of five thousand dollars ($5000) for the erection of a college edifice, together with a vested capital of thirty thousand more dollars, ($30,000) at six per cent. interest for endowment.

This is an important movement, if *successfully* carried out, as the Germans in the West are becoming very numerous, and should be thoroughly Christianized.

South Carolina College.—Dr. J. H. Thornwell has been elected President, *vice* Hon. W. C. Preston, resigned. Rev. J. L. Reynolds, formerly Professor of Belles Lettres in the Furman University, has also been elected Professor of Sacred Literature *vice* Dr. J. H. Thornwell, resigned. The change in the religious tone of the College must be very great from what it was when Dr. Cooper was the president.

Bangor Theological Seminary.—The effort to endow two professorships has been substantially successful. The sums pledged on condition of raising $34,000 within the year are secured, as that sum was obtained within the time, the 26th of November. At the present time about $40,000 are secured for this object.

New Albany Theological Seminary.—Rev. Dr. Philip Lindsley, was lately inaugurated as Professor of Biblical Archæology and Church Polity in the Theological Seminary at Albany. The trustees of the Board of Directors, students, and the congregation assembled to witness the ceremony. The number of students in attendance is about the same as last year.

LITERARY.

Deaf and Dumb.—Proceedings of the Second Convention of American Instructors of the Deaf and Dumb, held at Hartford, Aug. 27, 1851. Those who had the privilege of conferring with Mr. Gallaudet previous to his going to France in 1815, will rejoice in the thought that he lived to receive the salutations (in his sick room) of this convention, in which so many institutions were represented by so many learned and able delegates, the result of his philanthropic mission. Here is a pamphlet elegantly printed, of 208 pages, mostly filled with profound disquisitions, fraught with subjects of philosophical interest, while its usefulness and interest would be greatly increased by a Roll of the Convention and an Index of Subjects.

German Inauguration.—Inauguration of Rev. E. V. Gerhart, Professor of Theology in the Theological Seminary of the German Reformed Church, located at Tiffin, O. pp. 30. Prof. G. is also President of the Heidelberg College, at the same place. The establishment of such institutions by our German brethren, and their presentation to us in the English language, are hopeful evidences of the progress of assimilation which is surely going on, to make us one people in religion and in political privileges.

Power of the Keys.—Messrs. S. K. Whipple & Co., Boston, successors to Perkins & Whipple, 100 Washington-street, have published a new edition of "The Keys of the Kingdom of Heaven, and Power thereof, according to the Word of God. By that learned and judicious Divine, Mr. John Cotton, Teacher of the Church at Boston, in New England, tending to reconcile some present differences about Discipline." First published in 1644, in London. 12mo, pp. 106.

Cambridge Platform.—The same house have also republished "The Cambridge Platform of Church Discipline, adopted in 1648, and the Confession of Faith, adopted in 1680." 12mo, pp. 128. These are interesting as historical documents, to show the views which were entertained by the wise and good men who founded the colony and churches of Massachusetts. Our Episcopalian, Presbyterian, and Methodist brethren continually mislead themselves in ascribing to these ancient writings *any portion of the authority* over the Congregational churches which their own "Book of Discipline" possesses.

Sunday-School Books.—Recent Publications of the Am. S. S. Union, sold in this city at 147 Nassau-street:

1. "The Sunny Side, or the Country Minister's Wife." 12mo, pp. 142.
2. "The little Silk-Winder." 18mo, pp. 106.
3. "The Talking Bible." 18mo, pp. 24.
4. "Life in the Nursery." Illustrated. 3 parts.

Home Stories.—"The Strawberry Girl; or How to Rise in the World." Another volume of Home Stories, by Uncle Frank, author of "Cedar Lane Stories." Published by Scribner, 145 Nassau-street. 16mo, pp. 174. With illustrations.

Kossuth's Speeches.—The *Evening Post* is "authorized to announce" that Gov. Kossuth is preparing to publish a collection of all his speeches from the time of his first arrival on board of the U. S. frigate Mississippi, at the Dardanelles, to the present time. His wonderful history of eloquence, unparalleled for its power. It is said there will be also an edition in German. It will be a book widely sought for, and if the publication is properly managed, the avails will add something handsome to the resources of Hungary—besides the moral effect in keeping alive the sympathies of our nation.

Publications in the U. S.—The "Book Trade" for December furnishes the following statistics:—

"The number of publications other than periodicals and newspapers, during the month of October, in the United States, was 128. Of this number 46 were novels and tales, of which at least one half were juveniles; 37 were theological and religious works; 20 were historical or biographical; 8 were scientific works; 5 medical; 7 poetry; 5 musical; 3 legal; 2 essays; 1 agricultural; 12 miscellaneous, or not strictly belonging to either of the above titles; 3 decidedly nonsensical.

Nathaniel Cheever.—"Memorials of the Life and Trials of a Youthful Christian in pursuit of Health, as developed in the biography of Nathaniel Cheever, M.D." By his brother, Rev. Henry T. Cheever, with an introduction by his other brother, Rev. George B. Cheever, D.D. A precious memorial of brotherly and filial love, and of faithful piety. Published by Charles Scribner, 145 Nassau-street. 12mo, pp. 365.

Forgiveness of Sin.—"The Christian Doctrine of Forgiveness of Sin." An essay by Rev. James Freeman Clarke. Boston, published by W. Crosby and H. P. Nichols: New York, C. S. Francis & Co. 12mo, pp. 172.

Ik Marvel.—"Dream-Life; A Fable of the Seasons By Ik Marvel." Scribner, publisher. To name it is to secure its circulation.

Scientific American.—The numbers of this useful periodical for the quarter ending this month, stitched together, make a pamphlet of 104 pages, imperial 4to, entitled Vol. VII, Part 1. Price 50 cents.

United States in Spanish.—"Compendio de la Historia de los Estados Unidos, ó Republica de America. Por Emma Willard. Traduelo al Castellano, por Miguel T. Tolon." Mrs. Willard's useful and compendious History of the United States, translated into Castilian Spanish. Published by A. S. Barnes & Co., 54 Johnstreet. 8vo. pp. 400. With numerous maps and other illustrations. Elegantly got up in the Spanish style. No work could be more seasonable. We should have the same in Italian.

Davies's Mathematics.—"Elements of Geometry and Trigonometry, with Appliations in Mensuration." By Charles Davies, L.L.D., author of many mathematical works. Barnes & Co. 12mo, pp. 62.

Electric Fire Alarm.—"The Municipal Electric Telegraph; especially in its application to Fire Alarms." By William F. Channing, M.D., of Boston. Extracted from the American Journal of Science. Published at New Haven, by B. L. Hamlin. pp. 28.

FOREIGN.

A Revolution in France. The Beginning of a General Overthrow. Louis Napoleon Dictator.

Arrival of the Europa.—The Cunard steamer Europa put into Halifax on Friday morning, having experienced considerable damage by gales. She sailed for New York on Saturday, and arrived here Tuesday morning. The news is very exciting, chiefly in relation to France. The following is the account sent over the wires and printed in the morning papers of Monday.

The long dreaded *coup d'etat* has been made; and the President, having seized the reins of Government, dissolved the Assembly—declared a state of siege—arrested the leading opponents of his policy—and appealed to the people.

All this was done at an early hour on Tuesday, the 2nd inst., preparations for it having been perfected with consummate skill and secrecy during the preceding night, and completed before the public had the least idea it was in progress or even in contemplation.

An entire new ministry was formed during the night of Monday. Proclamations dissolving the Assembly,—appealing to the people,—restoring universal suffrage and proposing a new system of Government, were printed at a private printer's in the Elysee, and posted throughout Paris before daylight. Copies of these, and of circulars from the ministry, and the Prefect of Police, printed in like manner, were dispatched to all the Provinces, announcing what had been done—appealing to the nation at large, and conveying stringent orders and instructions to all the officers of the Government throughout the country.

The President's proposal is the instant restoration of universal suffrage—the instant election, by the people and the army, of a President to hold office for ten years, supported by a Council of State, and by two Houses of Legislature—and that during the few days required to complete the elections, the executive power should remain in the hands of the President. The election is fixed to take place during the present month, and the President promises to bow to the will of the people, whether they elect himself or any one else; and that he will hold power only until the will of the people can be made known.

Meantime, he demands a preliminary vote from both the people and the army, to declare him *Dictateur ad interim*—the army to record their vote within forty-eight hours—the citizens being allowed a longer time.

The President declares himself to have been forced into this measure, and it is ascertained that Changarnier, La Moriciere, Thiers, and others of his opponents had decided to demand his arrest and impeachment on the 2nd inst.; and were prepared, and in the very act of confirming this decision, when they were themselves arrested and conveyed to Vincennes.

The temporary hall used for the Assembly has been taken down by the Government, and the members have attempted to meet officially, they have been ordered to disperse and arrested if they refuse. 200 had been arrested in all; many, however, being released in a few hours; but all the leaders of the opposition are imprisoned.

Many members of the Assembly have given their adhesion to the President—it is said as many as 300 during the first day.

No organized resistance to the Government was attempted, and telegraphic reports from the Departments declare the greatest calm has been hailed with enthusiasm by the provincial population.

Subsequently, however, partial attempts at opposition were made in Paris, and rumors reached that city from the Departments hostile to the alleged treachery of the President.

Barricades were erected in the more turbulent quarters of Paris, but were all broken down by the troops. At one of these, two members of the Assembly, taking prominent places, were killed in the conflict.

The majority of the Assembly refused to meet together in Paris on Tuesday, and had decreed the deposition of the President, and his impeachment for high treason; but the meeting was dispersed by the troops, and the decree ridiculed and disregarded on all hands.

In addition to arrests, troops were placed in the houses of some of the ex-officers of the Assembly, who had been denounced for arrest. Among these was M. Dupin, President of the Assembly, was occupied by troops, and he himself placed under a sort of durance, although not actually arrested.

The full power of martial law had been proclaimed against all persons concerned in barricades, and they were accordingly shot without delay.

Up to Thursday night the success of the Government seemed certain, and the telegraph to Calais on Friday did not vary materially from the same prospect; but now elements were constantly mixed in the struggle.

It is said that seven hundred French refugees left London for Paris on Thursday evening. It is also stated that the French Government have stopped the transmission of dispatches by telegraph. The movements of the troops are said to be kept secret.

Louis Napoleon.—We learn from Berlin, under date of the 2d inst., that the intelligence from Paris had caused great excitement in that city. The business of the Assembly had been interrupted, and the Ministers withdrew to hold a Cabinet Council. The representative afterwards broke up the sitting.

Sicily.—A letter from Palermo, of the 12th Nov., states that an attempt at insurrection in Sicily had been made by Baron Ozar, and other noblemen, with a view to proclaim the independence of Sicily, and compel the King to abdicate in favor of his son Francis.

Four Days Later.—The Baltic arrived on Tuesday, with Paris dates to Dec. 8th. Paris was perfectly quiet. Some Socialist insurrections had taken place in the Provinces. Prince de Joinville and his brother the Duke d'Aumale, had gone to Belgium to raise the standard of revolt against Louis Napoleon. Several of the departments have been declared in a state of siege.

The Moniteur announces that the Interior has addressed a circular to the Prefects of the Departments containing instructions relative to taking the votes of the people.

The votes are to be taken on the 20th and 21st inst. Those only will participate in the election who are qualified by the law of the 31st of March, 1849.

The Prefect of Police has addressed circulars to the Commissaries of Police of Paris, which command that "all the causes of agitation must be suppressed by practising on a large scale a system of searches and arrests."

The London *Athenæum* says:—"A relative of Mr. Gladstone has been excluded from a *circle* or club in that city by the priestly party, because his uncle, the member for Oxford, had the courage to denounce the senseless tyranny of the Neapolitan Government."

Swearing in the Army.—The *Limerick Chronicle* states that "an order has been issued to such commanding officers as are in the habit of cursing and swearing when giving orders on parade, to desist from the vulgar and degrading practice, or to retire from the service."

Drawing Back.—The London *Morning Advertiser* announces that it was determined at a late Cabinet Council not to enforce the Ecclesiastical Titles Act; and that that resolution has been communicated to Earl Clarendon.

Taxing Industry.—A late number of the Sheffield *Times* says:—"The London *Times* of Tuesday last contains 348 advertisements from coachmen, butlers, footmen, cooks, house-maids, nursery-maids, and maids of all work, who 'want places.' The duty on these advertisements amounts to £26 2s., which Government takes out of the pockets of these unemployed persons; and for what? Simply, solely, and wholly for endeavoring to obtain employment."

CONGRESS.

THE DISUNION DISCUSSION.

The attention of the Senate has been chiefly occupied, since the Kossuth welcome was passed, with a profound and exciting debate on the question whether the Union is saved and the country pacified by the Compromise measures, of which Mr. Foote is the putative father, Mr. Webster the dry nurse, and Mr. Fillmore the godfather.

Mr. Foote's resolution declares the Compromise to be a final settlement of questions growing out of slavery; this position he maintained in a speech, to which Mr. Butler, of S. C., rose to reply, but the discussion was suspended for the purpose of disposing of Kossuth.

On Monday, December 15, Mr. Butler resumed his speech, defending his State against the charges of Mr. Foote. He denied that he, as Chairman of the Committee, had delayed in the Fugitive bill. It was reported early in the session, but suspended by the motion for the Compromise Committee. He told Mr. Foote how many of his Northern allies voted for it? Only three, the two from Iowa, and Mr. Sturgeon, of Pennsylvania. The President, in his message on the Boston rescue, asked for an amendment in the laws, so as to place under his orders an armed militia, to be controlled by his marshals, who, with ball and bayonet, were to be called into service to put down any resistance to the laws. This force was to be used without even first reading the riot act. He was opposed to clothing the Executive with any such power. He thought it ominous that such power should be asked. He did not believe that the act would ever be executed. He did not believe it had been executed. It could never be employed. He had heard it said that such combinations, with a view to rescue a negro, would be declared treason. The court had already declared that it was not. The parties, then, who resisted this law, would be placed under the jurisdiction of the State Courts, to be tried by judges and juries whose sympathies were with the people who were to be tried, even if a conviction took place. No Executive of a Northern State would hesitate to pardon or to commute the sentence.

He asked if Mr. Foote would vote for the division of California. Mr. F. said he would vote to-day to divide it at 36 deg. 30 min., or 35 deg. 30 min. Mr. B. said, here is the senator, asking us to declare the Compromise immutable, and then ready to vote for what would overturn the whole of it. Mr. F. said he would even vote to alter the Constitution to protect the rights of the South.

A long altercation took place in regard to the position of Mr. Foote and the State of Mississippi, in regard to the Southern Convention at Nashville, and subsequent movements. Mr. F. said that if South Carolina had followed the course recommended by Mississippi in the Nashville Convention, a different state of things would have resulted. He alluded to a speech made in Charleston, by the author of the address of the Nashville Convention, in which it was said that he never expected to see 36 30, the line recommended by that Convention, adopted; that he had been tired of this government for twenty years, and desired to get free from it, &c. Such language has produced the effect in South Carolina, and not the course of Mississippi.

Mr. RHETT, of S. C., referred to Mr. Clay's speech, in which he was styled a traitor, and said that if the Senator from Kentucky should ever resume his seat, that speech would be replied to. He did not much regard epithets. Arnold had spoken of Washington as the great traitor. The people he represented were secessionists—were disunionists—and he was free to declare he was a secessionist, and that he was, under the present state of affairs, a disunionist. He had despaired of the rights of the South—of all justice and equality from the Federal Government, not for twenty years, but ever since 1841. The overturning of governments was not unusual. Here was American freedom first obtained but by that course? Had the Federal Government been so administered as to secure the South equality in the possession and the enjoyment of the rights guaranteed by the Constitution? He was satisfied it had not and never would be. He would show the Senate the causes of dissatisfaction of the people he represented. This Compromise dissatisfied them; it was not only unconstitutional, but deeply unjust and oppressive. He complained chiefly of the unequal division of the territory. We were now 11 free States and 14 Slave States; the South was excluded from a territory equal to 40 States: while foreign emigration, which all goes to the free States of course, is enough to make five new States in a year. What then is the prospect of the south? [Mr. R. forgets that, when the Constitution was formed there were virtually eight free (or Northern) States, to five slave (or Southern) States.] And on what is their tendency and influence of the Federal Government, it would not be long before Maryland, Virginia, Kentucky, Tennessee, Missouri and North Carolina, would be free States, and general emancipation would soon follow. The time itself would soon seal the destiny of the South. He complained of the admission of California as unconstitutional; the territorial bills gave in fact the Proviso to all the territories, for it gave Mr. Fillmore the appointment of the judges, and he has appointed a majority of such as will maintain the Mexican laws still in force. By the Texas boundary the South lost four States.

On Tuesday Mr. RHETT resumed his speech, and again charged Mr. Foote with having preached secession two years ago. Mr. F. admitted that he was a secessionist so far as to hold that secession is a revolutionary right.

Mr. Rhett—This revolutionary right is all nonsense. If any one has power to prevent my exercising a right, then of what value is that right? If South Carolina secedes, it is exercising a revolutionary right. Has any other power the right to interfere to coerce her? If it has not, then he would call secession a revolutionary right. But if the general government had the right to interfere, then the revolutionary right becomes like the right of insurrection—a humbug. He could meet allegiance to South Carolina alone. He owed no allegiance to Virginia, or New Hampshire or any other State. When he obeyed South Carolina no one had the right to interfere with him; and if this general government attempts to coerce the people of that State against her commands, it is the duty of all the officers of the Government throughout the country.

The President's proposal is the instant restoration of universal suffrage—the instant election, by the people and the army, of a President to hold office for ten years, supported by a Council of State, and by two Houses of Legislature—and that during the few days required to complete the elections, the executive power should remain in the hands of the President. The election is fixed to take place during the present month, and the President promises to bow to the will of the people, whether they elect himself or any one else; and that he will hold power only until the will of the people can be made known.

Meantime, he demands a preliminary vote from both the people and the army, to declare him *Dictateur ad interim*—the army to record their vote within forty-eight hours—the citizens being allowed a longer time.

The President declares himself to have been forced into this measure, and it is ascertained that Changarnier, La Moriciere, Thiers, and others of his opponents had decided to demand his arrest and impeachment on the 2nd inst.; and were prepared, and in the very act of confirming this decision, when they were themselves arrested and conveyed to Vincennes.

The temporary hall used for the Assembly has been taken down by the Government, and the members have attempted to meet officially, they have been ordered to disperse and arrested if they refuse. 200 had been arrested in all; many, however, being released in a few hours; but all the leaders of the opposition are imprisoned.

Many members of the Assembly have given their adhesion to the President—it is said as many as 300 during the first day.

No organized resistance to the Government was attempted, and telegraphic reports from the Departments declare the greatest calm has been hailed with enthusiasm by the provincial population.

Subsequently, however, partial attempts at opposition were made in Paris, and rumors reached that city from the Departments hostile to the alleged treachery of the President.

Barricades were erected in the more turbulent quarters of Paris, but were all broken down by the troops. At one of these, two members of the Assembly, taking prominent places, were killed in the conflict.

The majority of the Assembly refused to meet together in Paris on Tuesday, and had decreed the deposition of the President, and his impeachment for high treason; but the meeting was dispersed by the troops, and the decree ridiculed and disregarded on all hands.

In addition to arrests, troops were placed in the houses of some of the ex-officers of the Assembly, who had been denounced for arrest. Among these was M. Dupin, President of the Assembly, was occupied by troops, and he himself placed under a sort of durance, although not actually arrested.

The full power of martial law had been proclaimed against all persons concerned in barricades, and they were accordingly shot without delay.

Up to Thursday night the success of the Government seemed certain, and the telegraph to Calais on Friday did not vary materially from the same prospect; but now elements were constantly mixed in the struggle.

It is said that seven hundred French refugees left London for Paris on Thursday evening. It is also stated that the French Government have stopped the transmission of dispatches by telegraph. The movements of the troops are said to be kept secret.

Louis Napoleon.—We learn from Berlin, under date of the 2d inst., that the intelligence from Paris had caused great excitement in that city. The business of the Assembly had been interrupted, and the Ministers withdrew to hold a Cabinet Council. The representative afterwards broke up the sitting.

Sicily.—A letter from Palermo, of the 12th Nov., states that an attempt at insurrection in Sicily had been made by Baron Ozar, and other noblemen, with a view to proclaim the independence of Sicily, and compel the King to abdicate in favor of his son Francis.

Four Days Later.—The Baltic arrived on Tuesday, with Paris dates to Dec. 8th. Paris was perfectly quiet. Some Socialist insurrections had taken place in the Provinces. Prince de Joinville and his brother the Duke d'Aumale, had gone to Belgium to raise the standard of revolt against Louis Napoleon. Several of the departments have been declared in a state of siege.

The Moniteur announces that the Interior has addressed a circular to the

Editors' Table.

THE WOMEN OF EARLY CHRISTIANITY. A Series of Portraits, with appropriate descriptions, by several American Clergymen. Edited by Rev. J. A. Spencer, M.A. Seventeen original designs, engraved expressly for this work. New York: D. Appleton & Co., 200 Broadway. 1852.

It is no harsh judgment to say of this book that it has been too slightly and hurriedly prepared. In execution it is by no means equal to the novelty and greatness of its difficult theme. It was not purposed, as the editor states in his apologetic Preface, till the middle of the summer: so that only a few weeks were given, amid the heats of August and the early September, for procuring the necessary literary assistance in the preparation of its two hundred immense pages. The result might have been foreseen. Of the seventeen essays six have been furnished by the editor himself, and two others are substantial transcripts from Bede and Mrs. Jameson. The rest are by Drs. Kip, Van Ingen, Sprague, Parks, Murray, Osgood, and Adams, and Messrs. A. B. Paterson and G. Benton, respectively. One or two of them are good and sufficient for their purpose, as Dr. Kip's upon St. Cecilia: and the contribution of Rev. Mr. Osgood, of the Church of the Messiah in this city, concerning the fortunes and character of St. Agnes, is wholly worthy its central place in the beautiful volume; written with careful and delicate grace, at once thoughtful, suggestive and pleasantly picturesque. But most of the essays bear evident marks of having been written in languid weather: and they will hardly be read with any memorable profit, at least till a temperature returns corresponding in a measure with that in which they began.

The engravings are fair: and the letter-press and binding, for which alone Messrs. Appleton are responsible, are entirely magnificent. S.

SKETCHES OF EUROPEAN CAPITALS. By William Ware. Boston: Phillips, Sampson & Co. 1851.

This beautifully printed and entertaining volume embraces several Lectures prepared by Mr. Ware on his return from a protracted and well-spent Foreign tour. and of course has much in it that is instructive and pleasant. There are some affectations of style, however, that had been better spared, and occasionally we observe a sentence so singularly contorted and involved that no patience of consideration can extract a clear meaning. [The following is a specimen from page 209: "The faults of the Irish character, of which we justly complain every day, are traceable directly to their religion as we can all their good traits, which vastly abound over their other, never to their religion, but to their nature." The presumption is that the printers have blundered; but the proof reader has something to answer for to the eyes that waste their light on the attempted exposition of a sentence so enigmatical. Mr. Ware looks at Europe, and its manifold, various, dissevered life, from a special point of view; but this gives perhaps more of interest to his volume, while it divests it, to a considerable degree, of claim to be regarded as a just or adequate expression of its theme. On the whole, neither his genius nor his culture are shown so advantageously as in his former more elaborate works. S.

THE IMPERIAL GUARD OF NAPOLEON: from Marengo to Waterloo. By J. T. Headley. New York: Charles Scribner, 145 Nassau-street. 1851.

The better qualities of Mr. Headley's style, those which have carried him to popular appreciation in the face of defects very glaring and manifold, seem expressed in this volume. As we have rapidly glanced at it, the impression received from it has been that it is written with less of aimless splurge of diction and epithet than has characterized and deformed some of his previous writings; that a real and mastering glow of feeling and imagination has been involved in its production, and is shown on its pages; and that one who begins it, at an hour of leisure, with the taste for such reading presupposed in the selection, will be likely to get through with it, even with interest. It is lithographically illustrated. S.

NICARAGUA: ITS PEOPLE, SCENERY, MONUMENTS, and the PROPOSED INTEROCEANIC CANAL. With Numerous Original Maps and Illustrations. By E. G. Squier, Late Charge D'Affaires of the United States to the Republics of Central America. New York: D. Appleton & Co. 1852.

The Messrs. Appleton close their publishing year with a valuable contribution to American literature,—a work combining the attractions of vivacious narrative and graphic description, with the results of historical and ethnological research, the disquisitions of political science, and the calculations of commercial enterprise. The visit of Mr. Stephens to Central America excited a romantic interest in our neighbors of the extreme South, and especially in ethnological inquiries respecting races of whom the imperfect monuments and the degenerate representatives are scattered throughout the whole central region of America.

The established reputation of Mr. Squier for thoroughness and accuracy in the investigation of mounds, relics, and other memorials, gives authority not only to his statements but even to his hypotheses. The narrative portion of the work possesses all the interest of a sprightly book of travels, and the commercial data in that portion relating to the Interoceanic Canal are of great value to the mercantile community. This channel to our own States on the Pacific, and to the commerce of China and the Indies, is urgently demanded by the growth of those commercial interests, and must ere long be constructed.

Mr. Squier's elaborate work is illustrated by numerous maps, wood-cuts, and colored lithographs. Its production is an additional evidence of the honor conferred upon our Government abroad through representatives who are not mere politicians, but who have a standing in the world of science and of letters.

DAILY BIBLE ILLUSTRATIONS. By John Kitto, D.D. New York: Robert Carter & Brothers. 1852. In four volumes.

This exceedingly valuable work, as thus far in the fourth volume completed, embraces illustrations of the Historical Books of the Old Testament, closing, in the fifty-second week, with the Providence of God as displayed in the history of Mordecai and Esther. In this last volume the author's more particular attention has been given to the philosophy of Hebrew History, and to the development of the principles of religious and social action. The results of extended researches are here set forth in a simple, expository, but interesting form, illustrating Scripture by subjects. Difficulties are taken up, and hard places examined, with a fullness impossible in any mere commentary. At the same time the essays are written with a devotional spirit, and practical lessons are deduced, rendering the sections suitable for that daily reading for which they are intended.

These four volumes taken together, present a rich instructive mass of information on as many subjects as there are days in the year, of sacred history, biography, geography, antiquities, and theology. The plan is admirably designed for the family circle, and at the same time is suited for private personal study. The author intends to carry it through the whole of the Books of Scripture in the Old Testament and the New. This will make a series of four more volumes, which will, in all probability, be even more valuable than the preceding, embracing, in the first volume, Job and the poetical books; in the second, Isaiah and the prophets; in the third, the Gospels, or the life and death of our Lord; and in the fourth, the Apostles and the early Church. We most heartily commend the present series, beginning with the antediluvians and patriarchs, and coming down to Solomon and the Kings. These four volumes constitute a valuable work for the family library, the general reader, and the theological student. C.

The Messrs. Appleton have sent us a Catalogue of their elegant books adapted to the holiday season. Among them we notice the Land of Bondage: being the Journal of a Tour in Egypt, by Jonathan Wainwright, D.D.; Christmas with the Poets; Mrs. Jamieson's Court of Charles II: Our Savior, with Prophets and Apostles, by Dr. Wainwright; The Queens of England, and the Abbotsford Edition of the Waverly novels. Though we cannot speak of any of these works from personal inspection, yet our knowledge of the admirable taste with which these publishers produce works of elegance and art, induces us to volunteer this general notice for all who desire to purchase standard gift books.

OLIVE LEAVES. By Mrs. Sigourney. Carter & Brothers. New York. 1852.

This is a sweet book of delightful moral and religious tendency. History, biography, story, and poetry are here intermingled in a manner both charming and instructive, making it one of the best children's gift books of the year. C.

VIEWS OF THE MICROSCOPIC WORLD. By John Brocklesby, Professor of Mathematics and Natural Philosophy in Trinity College, Hartford. New York: Pratt, Woodford & Co., Courtlandt Street. 1851.

This is a thorough and valuable work, designed both for general readers, and as a hand book for classes in natural science. It is illustrated with numerous engravings and drawings, the accuracy of some of which we have proved by the instrument itself. The inconceivable wonders of the microscope, so illustrative of the Divine omnipotence and goodness, are here presented in a manner most interesting and useful. C.

THE FIRST WOMAN. By Gardiner Spring, D.D.

Mr. Dodd has published a very neat edition of Dr. Spring's Discourse on the First Woman, extracted from his Discourses on First Things. It is an admirable production, and in this separate form will command an extensive circulation.

SELECT POETRY FOR CHILDREN AND YOUTH; With an Introduction by Tryon Edwards, D.D. New York: M. W. Dodd, Brick Church Chapel. 1852.

This selection is based upon an English work that has already passed through twelve editions. The variety of topics is such as to adapt it to every taste, while it is pervaded throughout with a pleasant tone of moral instruction. All the selections are good: and while they are uniformly adapted to youth, none are childish or frivolous.

Mr. Dodd has also issued a very neat gift-book, entitled *The Sovereigns of the Bible*, by Eliza R. Steele. It contains historical sketches of the Israelitish kings and is handsomely illustrated.

THE TALISMAN, is an attractive gift-book, edited by Rev. Henry D. Moore, who is favorably known to our readers as a poet. The illustrations of the work are printed in oil colors—a novel style in this country, the effect of which is very pleasing. Published by Hogan & Thompson, Philadelphia.

London Geographical Society.—A recent interesting meeting of this Society was held Nov. 24, Sir William Parish in the chair, to consider the fate of Sir John Franklin, and Lieut. Pym's proposal to search for him by a journey across Siberia to the Arctic Ocean. Mr. Lawrence, the American minister, attended as a minister, and delivered a suitable address.

Lieut. Osborn denied that the navigator could have perished either in Baffin's Bay, Barrow's Sea, or Lancaster Sound, or within 200 or 300 miles of the mouth of Wellington Channel; because, in that case, the continually prevailing current must have drifted fragments of wreck to the neighborhood of some of the places visited by the exploring parties. (Hear, hear, hear.) It was therefore his firm conviction that Franklin had reached far to the north-west up Wellington Channel. E. Belcher thought that the best chance of penetrating into the Polar basin, if it existed, would be by a steamer making its way through Behring's Straits, whilst a northerly wind was driving the ice to the southward.

The chairman said everything pointed clearly to the Wellington Channel. He was now encouraged to hope that, wherever Sir John Franklin was, he was still living; and he confessed that, before he had that impression, they had heard to-night, he had entertained but little hope of that."

Episcopal Seminary, N. Y.—The General Theological Seminary in this city appears to be flourishing. The *Churchman* says:

"The number of students who have applied for admission since the commencement of the present term is twenty-four, a larger number than has applied for several years past. Notice has also been received from several of their brethren to join the classes shortly. The whole number of students at present is fifty-three.

"A large and very valuable addition has just been made to the library of the Seminary, from the library of the late Dr. Jarvis, embracing some of the most valuable works in that noble collection. This was effected through the liberality of the Society for the Promotion of Religion and Learning in the State of New York, which appropriated the sum of *three thousand dollars* for this purpose. The volumes thus added are in all the departments of theology, but more especially in ecclesiastical history and biography, including some valuable works relating to the Jesuits and Jansenists; ecclesiastical jurisprudence, biblical literature, liturgies, the fathers of the church, and the councils."

Jenny Lind's Profitworship.—The *Lutheran Standard* states that Jenny Lind, during her recent visit to Columbus, made to the Lutheran University a donation of fifteen hundred dollars as the commencement of the endowment for a Scandinavian professorship, for the benefit of her countrymen, the Swedes, Norwegians and Danes, and their descendants in Amorica. Until the professorship is fully endowed, the interest is to be devoted to young men preparing to labor as ministers among the Scandinavian population.

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Editors' Cable.

DISCOURSES AND SAYINGS OF OUR LORD JESUS CHRIST, ILLUSTRATED IN A SERIES OF EXPOSITIONS. By John Brown, D.D., Professor of Theology to the United Presbyterian Church, and senior minister of the United Presbyterian Congregation, Broughton Place, Edinburgh. In three volumes. New York: Robert Carter & Brothers.

These expositions belong to a class of pulpit discourses too little known in the American churches. Scotch preachers, and Scotch hearers, recognize a difference between the *sermon* and the *lecture*—the sermon being a discourse, doctrinal or practical, with a definite unity of subject and design, from an isolated text of Scripture; and the lecture being essentially exegetical, with doctrinal inferences and practical applications, and founded, ordinarily, on a more extended portion of holy writ, perhaps a paragraph, perhaps an entire chapter. The one expounds some point of Christian doctrine, or some subject relating to Christian experience and life; the other expounds the inspired record and teaches the hearer to read his own Bible understandingly. Would it not be better if we had in our pulpits more of what the Scotch call lecturing? Some good preachers, we are aware, have almost no faculty of exposition. But ought not that faculty to be cultivated by way of preparation for the ministry? Ought not hearers to encourage their pastors in this kind of preaching? Ought the idea to be tolerated in any of our congregations, that the exposition of the sacred text belongs only to the Bible-class and the lecture-room, and that nothing but topical preaching is fit for the pulpit?

Dr. Brown, already known in the United States by his "Exposition of the First Epistle of Peter," is eminently skilful in this particular kind of pulpit discourse. His expositions are, in all respects, a model. We hope the study of them, both by preachers and by hearers, may lead to some improvement in our prevalent American methods of handling the word of God. More of "doctrinal preaching" we have no doubt would be well. More of Scriptural exposition would also be well.

The expositions in these three volumes are the result of much learning. The author's familiarity with all the best helps to exegetical study in our own and other languages, is evident to a critical eye, though there is no ostentation of it. At the same time, they are far from taking the shape of learned commentary or exegetical dissertation, replete to all but scholars. They are discourses to a popular religious assembly; and happy is that congregation which is privileged to listen to such expositions of Scripture.

A thoughtful reader, opening this work, might find matter for copious meditation in the first sentence of the preface. "It is a growing conviction in my mind, that vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate personal acquaintance and friendship with our Lord Jesus Christ." We believe that the same conviction is growing on many a devout and earnest mind. What is the Gospel, but the record given by the four inspired evangelists? The Gospel according to Matthew is the Gospel. The Gospel according to John is the Gospel. Our theology is prone to represent the Gospel as a system of abstract doctrines concerning God and his government over the world; but in truth the Gospel is rather a story, the story of Jesus of Nazareth, the story of God manifest in the flesh. Christ, not by his teaching only but in his person, "is the great revealer of God; he *is* the revealed Divinity." It is from this point of view that the discourses before us were written; and this is what gives them their highest interest. The author well says:—

"To be a Christian, it is not enough that we know and acknowledge a system of doctrine and of law, deduced from the sayings of our Lord and the writings of his apostles. It is necessary that we be acquainted with *his* person, his character, and his work; that we know the doctrines of Christianity as *his* mind, the laws of Christianity as *his* will. The very life of Christianity consists in loving, confiding in, obeying *him*, and God *in him*; and he plainly can be loved, confided in, and obeyed, only in that form in which he is revealed. Hence, whatever about the person and work of Christ, however correct, is not the 'excellent knowledge' in comparison with which the apostles counted all things lost, assent to abstract propositions, however true, is not Christian faith; conformity to ethical rules, however good, is not Christian obedience."

THE CHILDREN OF LIGHT, A THEME FOR THE TIME. By Caroline Chesebro', Author of "Isa, a Pilgrimage," &c. Redfield, New York.

The title seems to signify something,—but what that something is we cannot tell, though we have read the book carefully and patiently to the end. Whether all or any of the personages in the story are "the children of light" in Miss Chesebro's estimation, we are unable to conjecture; nor do we get any aid in our bewilderment from her explanation in the preface, "They who came at my bidding from the world, to abide with me in the past happy months, have gone away again, and I find myself in this autumn presenting their likenesses to such as care to look upon them—calling them 'CHILDREN OF LIGHT,' yet not because they answer to the Scriptural definition, but for the reason that they are suggestive and dear to me." So far as we can guess from this explanation, she calls her book "The Children of Light," because "them's the name of 'em." But who of her personages are so suggestive and dear to her as to be worthy of that name—whether Mr. Aaron Gregorias, the commonplace, heartless, young village lawyer, who seduces one girl and marries another; or Mr. Theodore Borland, the meaningless transcendentalist lecturer; or Mr. Angelo Franklin, the young clergyman who renounces his faith before the congregation and walks out of the church a maniac; or Miss Asia Phillips, the unhappy nicce, or as she afterwards turns out, the more unhappy grand-daughter of the old blind gardener; or the two Misses Maderon, Vesta and Blanche, of Maderon house in the village of Maderon; or Mrs. Maderon, their step-mother; or some of the less prominent characters in the story—most readers will be at a loss to determine. And then, how the book is "a theme for the time," is another puzzle. We have heard of Tracts for the times, but this is none of them. The author assures us that what she has done "has been wrought in no reckless, careless, idle, headless mood," she is sure she has not been "idly dreaming thro' the pleasant summer-time that has just passed." She affirms that she has "worked in earnest-heartedness, with a definite aim." The transcendental philosopher certainly makes a sorry figure enough—was it her aim to expose these vagrant professors of lecturing to contempt? We can hardly think so. Much is said in the book about the limitations on the activity and ambitious aspirations of women, as if the fair author had some sympathy with the Women's Rights Conventions; but we cannot think that her aim is in that direction, for the strongest feature of the book is the impression which it makes that women are women and not men, both in their weakness and in their strength. She intimates that she has aspired to speak for "Truth and Justice," and the *finale* of her story is a very strong appeal to the pity of her readers in behalf of the victim of seduction, as if there were some wrong, some injustice, something to be condemned, in the stern sentence which excludes fallen woman from full and equal communion with the unfallen. But is it her aim to reverse that sentence? The law is a hard one; but we cannot think that any right-minded woman is ignorant of the value of that law as an aid to virtue.

On the whole, we cannot commend the book to the public. Its merits as a work of art or genius are not transcendent; and we cannot see that it is likely to do good.

ANCIENT CHRISTIANITY EXEMPLIFIED, in the private, domestic, social, and civil life of the Primitive Christians, and in the original Institutions, Offices, Ordinances, and Rites of the Church. By Lyman Coleman. Philadelphia: Lippincott, Grambo, & Co. 1852.

The volume published by Dr. Coleman several years since on the Antiquities of the Christian Church, has for some time been out of print; and students who have inquired for it have been unable to obtain it. In the mean time the learned and industrious author has been revising, rewriting and enlarging that work, in the light and with the aid of subsequent investigations, and now presents to the public another volume, including the substance of the former yet adding to it much which it had not before. It has seemed to us, as we have glanced over it, an invaluable treasury of *what students need to know*, concerning the public rites, usages, and organization of the early churches, together with the private manners and the habits in society of the Christians who composed them. It brings into the compass of one handsome and convenient volume facts, dates, etc. which otherwise must be sought for through many and costly books; and will be a very useful addition to the library of any man concerned in the investigation or the preaching of the Christian Truth.

THE QUEENS OF ENGLAND: A Series of Portraits of Distinguished Female Sovereigns. Drawn and engraved by eminent artists, with Biographical and Historical Sketches, from Agnes Strickland. A new edition. New York: D. Appleton & Co. 200 Broadway. 1852.

The skill of printer, of engraver, and of binder has equally been taxed in this noble volume to present the graceful sketches of Mrs. Strickland in an appropriate beauty of apparel, and to make a sumptuous and splendid Holiday-present for friends and papas. The *utile cum dulci* is perhaps as happily secured in the beautiful book as in any likely to see the light at this festival season; and it may well be commended to all who seek—as who do not—some choice trophy of the Bookmaker's art as the fit interpreter of their affection to kindred and friends. Mrs. Strickland may always be trusted as an engaging and instructive writer: and whatever brings the Past, in its great and impressive lessons, distinctly and correctly before the attentive mind, is a sure means of benefit to it, as well as an occasion of choice enjoyment.

A LAGONIC MANUAL, AND BRIEF REMARKER, containing over a thousand Subjects, alphabetically and systematically arranged. By Charles Simmons. New York: M. W. Dodd. North Wrentham, Mass: C. Simmons, proprietor.

The plan of this work is excellent though not novel:—to garner the costly apothegms of wisdom which have been uttered by the masters of human thought and human speech, and to present these, or many of them, in one comprehensive and systematic collection, so that those who have never seen the mines may see and possess these extracted gems. The design has been executed with considerable diligence and painstaking, and with a commendable fearlessness in the criticism of modern and American abuses. But a wider collation of authors will make the book richer, and the interspersed editorial remarks may often be spared to make room for such additions.

SERMONS ON THE DEATH OF DANIEL WEBSTER.

Published sermons in reference to the death of Daniel Webster are beginning to be multiplied. We cannot undertake to review them all, or even to publish their titles. We have before us at this present writing, one from Dr. Wiley of the Reformed Dutch Church in Utica, another from Dr. Cleaveland of the Third Congregational Church in New Haven, and a third—not indeed a Sermon with a text, but a religious discourse pronounced at Burlington, N. J.—from Dr. Van Rensselaer of the Presbyterian Board of Education. These may be taken as specimens of the class.

Dr. Wiley's Sermon is founded on the text, Rom. 13: 7. "Render therefore to all their dues . . . . honor to whom honor." It inculcates "the duty of holding in proper estimation and respect the eminent abilities and worth that have been truly and successfully employed in the service of the country; the duty of rendering in the public relations of society, honor to those to whom honor is justly due." In a polished and ornate style, it argues that the precept which it inculcates "is agreeable to the dictates of natural justice;" that it is "the dictate of religion;" and that "it is in harmony with the character and genius of our institutions." Of Mr. Webster's intellectual powers, of his eloquence, of his statesmanship, and of his patriotism, the preacher speaks in language of unmeasured eulogy. Of the great man's moral and religious character, he speaks with some degree of caution. "My brethren," he says, "I am no worshiper of man; I am no worshiper of Mr. Webster. That he had his frailties and imperfections like other men is beyond all question. That he had all that a busy and irresponsible public rumor may have at any time attributed to him, it were injustice to believe." Yet the hearer of the sermon could hardly have failed of receiving the impression that on the whole, notwithstanding some little frailties and doubtful peccadilloes, Daniel Webster was in Dr. Wiley's opinion a very good Christian man. The preacher exhibits with great prominence the evidences of Mr. Webster's regard for religion, and alludes effectively to some of the reported expressions of his dying hours. "For my own part," he adds, "I cannot contemplate without the profoundest gratitude and satisfaction, that halo of religious light and conviction that attended his steps through life and appeared to settle down at last upon his expiring moments in all the mellow radiance of Christian humility and faith."

Dr. Cleaveland's sermon is in every way worthy of his reputation as a faithful, earnest and impressive preacher of Christian truth. It is founded on Jer. 43: 17. "All ye that are about him bemoan him, and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!" After a graceful exordium, the preacher introduces the death of Mr. Webster as the great event of the day, which at that moment was filling all minds. He describes briefly, but with much felicity of thought and expression, the transcendent greatness of the orator the jurist and the statesman who had just descended to the grave. This great public event is then considered as "an impressive rebuke to the violence of party spirit"; as "fitted to awaken solicitude in respect to the national welfare"; as an event "of interest to the cause of Christianity"; and as "teaching the emptiness of all mere human glory." The strength of Mr. Webster's convictions in regard to religion and religious truth is very properly, and very forcibly, exhibited; but in regard to Mr. Webster's moral character and the efficacy of his religious convictions on his life, there is a significant and most impressive silence.

Dr. Van Rensselaer's eulogy was commenced with the view of preparing an article for *The Presbyterian Magazine*, of which he is the editor. But outgrowing its original design, it was finally shaped into a popular discourse and pronounced before the citizens of Burlington as "New Jersey's tribute to Massachusetts." It gives a brief outline of Mr. Webster's history and a striking sketch of the man in his diversified greatness, and then turns "to his more private and social traits of character, and to the solemn scenes of his death." Of course the eulogist with his well-known honesty and fearlessness, cannot avoid touching upon "Daniel Webster's moral and religious character." He makes no attempt to avoid it, but speaks right out.

"Would that a man so great had borne through life a consistent religious character! Here his greatness, alas! fails. Whatever may have been latterly his religious feelings and exercises, his moral example cannot be held up to the unqualified admiration of American youth."

"The great question, after all, that decides human character and destiny is, *Was he religious?* That many have entertained doubts in reference to the religious character of the distinguished man who has now ended his earthly probation, is an admission due to truth. It is not denied, and ought not to be concealed, that Mr. Webster's character during periods of his lifetime suffered serious loss from charges of immorality. To what extent these were true, or false, it is impossible to affirm; doubtless they were much exaggerated. And who can say that the delinquencies charged were not either backslidings from general Christian steadfastness, or sins repented of in the later exercises of his soul, and washed away by the blood of an atoning Savior."

We could wish that all the religious eulogists of Mr. Webster had been, in regard to this most serious topic, either as discreetly silent as Dr. Cleaveland, or as courageously honest and discriminating as Dr. Van Rensselaer. The extent to which orthodox ministers of the Gospel, and orthodox religious journals have committed themselves in the attempted apotheosis of Mr. Webster, is not only discreditable to them, but what is of much more consequence it is directly opposite to the lessons legitimately connected with his death. They who in the name of orthodoxy and evangelical religion undertake to make the public believe that Mr. Webster was a truly converted and Christian man, without undertaking to disprove the current belief in regard to his manner of life, dishonor not only their own judgment but the Gospel itself.

It is easy to insinuate, or to say outright that the imputations on the moral character of Daniel Webster, were all mere calumnies, the inventions of party malice, or that they are the exaggerations of rumor built on trifles. It is easy to talk about the recklessness of political factions and the licentiousness of the press. But all that is little to the purpose in such a case as this. Were there ever any such imputations on the character of Edward Everett or of John Davis or of Rufus Choate? William H. Seward is as much hated and feared by political opponents and rivals, as ever Daniel Webster was; but when were such imputations made against the moral character of Mr. Seward? When General Jackson was a candidate for the presidency, he was charged with profaneness of speech, with the crime of killing men in duels and with other crimes of like nature: and yet he was twice elected to that high office, not because any body disbelieved those charges, but because such crimes were counted venial in a military man whose life had been spent on the frontiers of civilization, and because the people generally believed that he would be faithful and fearless in the performance of public duty. John C. Calhoun was long a candidate for the presidency; for many reasons he was exceedingly obnoxious to the public sentiment of these Northern States; yet when was there even a whisper against the purity of his moral character? That great man died in the possession of all his faculties, without the expression of one Christian sentiment, more like an old philosopher who had never heard of Christ than like one who had been born and nurtured in a Christian land and educated under the most illustrious Christian teacher of the age: and yet none ever charged him while he was living or after he was dead, with any immorality. The truth is, if we understand it, the American people are not unjust toward the moral character of their great men: and when the people believe such things as were believed of Mr. Webster, the phenomenon of their belief is not to be accounted for by commonplace remarks about political defamation and popular prejudice.

The true moral of Mr. Webster's history will some day be understood and fearlessly uttered. He did not miss the object of forty years' ambition because he was too great a man to be president; those who say so defame the American people. He failed, because being so great a man, greater in the combined endowments of nature and culture than any other man of his age, he had some great moral infirmities. Had Mr. Webster's manner of life been wholly congruous with his parentage and his early training—had he been in his morals like John Jay or Roger Sherman, or like John Quincy Adams—the people would have made him president. As it was, the people distrusted him. Much as they admired the splendor of his eloquence and the colossal proportions of his intellectual nature, he could not carry their highest confidence. The man who with a legitimate income of from ten to fifty thousand dollars a year, was constantly dependent on his friends—the man whose convivial habits made it dangerous for him to speak on a great political question after dinner—the man who in such a position and with such a fame as his could not live down all suspicions and rumors of his immorality—could not gather about him in undivided and unquestioning enthusiasm those classes on whom such a man as Mr. Webster was in other respects must depend for the strength of his favor with the whole people.

Mr. Webster was in many respects a religious man. His religious convictions, his Puritan religious belief, his deep religious thoughts and sensibilities, were essential to his greatness. But his religious history is a painful one—a story full of admonition. The published testimony of his physician, Dr. Jeffries, indicates that within the last few months at least of his life he was strictly temperate. The testimony of his pastor at his funeral, and the expressions of Christian faith which were reported from his deathbed—we read such things with thankfulness for the consolation they afford us. Let us believe that in those months preceding his dissolution when he felt himself retiring from the world, and when the tempting demon of ambition had no more power to charm him, and especially in those hours when the nation was waiting for the tidings of his death, the grace of God was with him, working on that great mind and heart a work of preparation for the eternity into which he has entered.

The $50,000 Fund.

In publishing the Plan adopted at Albany, and the Circular of the Central Committee (which will be found on our first page), we have anticipated a request from that Committee, just received. It invites attention to the Circular as a very pregnant statement of reasons for adopting the Plan, and for executing it promptly and efficiently. We in Vermont are not less interested in the results than our sister States.

According to the census there were, in other States and Territories of the Union, in 1850, no less than 145,665 *natives* of Vermont! Let the reader mark this; there are so many who were *born* in this State. The number does not include the multitude who have been brought here in childhood, or who have come in early life, and after becoming connected with us by domestic ties, have at length emigrated with their families. Nor does it include any of the children of Vermonters, who have been born in other States. It is simply the number *born* here, but now residing elsewhere:—145,665—nearly equal to half our present population, and nearly two-thirds the number of natives of Vermont who remain here.

The whole number of natives of this State embraced in the census is 377,741,—being 63,621 more than the whole present population, including immigrants from other states and countries. Of the 377,741, there remain in Vermont 232,086; 11,266 are in New Hampshire—17,046 in Massachusetts—52,599 in New York—14,320 in Ohio—11,513 in Michigan—10,13 in Wisconsin—2,530. Considering long series of years that emigration from us has been going on, the number of Vermonters and descendants of Vermonters now residing out of the State, can hardly be much less than now remain in it.

It will be felt then, at once, that we are bound by the most natural ties to care for hundreds of thousands in other States, and very many of them in those parts of the country where the proposed fund is chiefly to be expended. We cannot seek out the Vermonters, and send them and them only, our aid. They have become part and parcel of new communities and new States: and we can aid them in regard to their religious interests, only as we aid the communities of which they form a part. Of the fund to be raised and distributed according to the plan already published, it is evident that a very large proportion must reach, in the beneficent results, natives of Vermont. Indeed it would probably be difficult, five years hence, to find where an appropriation had been made without direct benefit to some who were born among us. We do not present this comparatively narrow view of the subject, as by any means that which ought most to influence us. But it is interesting and gratifying to find how such an enterprise may cherish and gratify those feelings of family affection and of ancient friendship, which contribute so much to the happiness of life and which are socially and politically so important.—*Vt. Chron.*

PHILADELPHIA.—The Clinton-street Presbyterian church of this city, at a meeting last Monday evening, elected unanimously Rev. Mr. Eldridge, of New Bedford, Mass., to the pastoral office of their congregation. It is earnestly hoped that he will see it his duty to accept the call thus tendered from one of the best congregations in our city.—*Phil. Obs.*

On the evening of Thursday, December the 2d, Rev. J. G. Butler was ordained to the office of the ministry, and installed pastor of the Presbyterian church in West Philadelphia, by the Third Presbytery of Philadelphia. Rev. Samuel H. Cox, D.D., preached the sermon.

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